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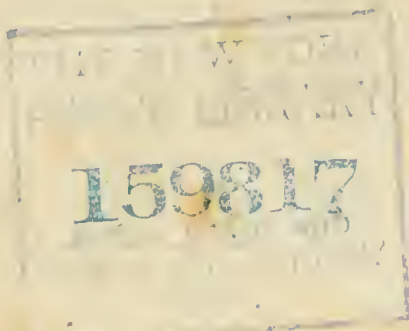
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**C**LIFFORD (GEORGE), the third earl of Cumberland, very eminent for his skill in navigation, was born in the year 1558, and educated at Peter-house, in Cambridge, where he had for his tutor the celebrated John Whitgift, afterwards archbishop of Canterbury. In this place he applied himself chiefly to the study of the mathematics, which his genius led him to; whereby he became qualified for the several great expeditions he undertook afterwards.

The first time he had any public employment was in the year 1586, when he was one of the peers who sat in judgment upon Mary queen of Scots: but having a greater inclination to act by sea than by land, and (according to the fashion in the brave and warlike reign of queen Elizabeth) being bent on making foreign discoveries, and defeating the ambitious designs of the Spaniard, who was preparing his Invincible Armada for conquering England, he fitted out, at his own charge, a little fleet, consisting of three ships, and a pinnace, with a view to send them into the South Sea, on purpose to annoy the Spanish settlements there. His first voyage was in the year 1586, which was rather tedious and unsuccessful; he returned to England the ensuing year, September the 29th, and then went, with many other English noblemen and gentlemen, to the relief of Sluys, at that time besieged by the duke of Parma; but at his arrival he found the place surrendered. In 1588 he was one of those



brave persons who put themselves on board the English fleet, to oppose the Spanish Armada that was advancing to invade England. He commanded, on that occasion, the Elizabeth Bonaventure, and signalized himself in a remarkable manner; especially in the last engagement with the Spaniards, near Calais. Queen Elizabeth was so pleased with his good services, that she granted him a commission, dated October 4, 1588, to pursue his intended voyage to the South Sea; and, for his greater honour and encouragement, lent him one of her own royal ships, named the Golden Lion, to be the admiral. This he victualled and furnished at his own charge; and sailed about the end of October, attended with many brave English gentlemen. In the Channel he took a ship of Dunkirk, named the Hare, laden with merchandize for Spain, which he sent home; but contrary winds at first, and afterwards a violent storm, which forced him to cut his main-mast by the board, deprived him of all farther hopes and ability to prosecute his designs on the Spanish coasts, so that he returned to England. However, not discouraged by this unhappy disappointment, he undertook a third voyage to the West Indies in 1589. For that purpose he obtained the queen's leave, and one ship of the royal navy, called the Victory; to which adding three other small ships, furnished at his own expence with about four hundred men, and all necessaries, he set sail from Plymouth the 18th of June. He now made several valuable seizures, but experienced all the hardships of a tedious voyage.

The earl, in attempting to seize a Brazil ship, seeing captain Lister had boldly carried off the companion, had two parts of his own men killed or wounded, and received himself three shots upon his shield, and a fourth on his side, though not deep; his head was likewise broken with stones, and all covered with blood, and both his head and legs were much burned with granadoes; notwithstanding which, they had the good fortune to make themselves masters of a Portuguese ship, of 110 tons, freighted with sugar and Brazil wood; and two days after of another, between three and four hundred tons, loaden with hides, cochineal, sugar, china dishes, and silver. After being now kept out at sea by storms and contrary winds, and reduced to the greatest extremities, he arrived safe at Falmouth on the 29th of December.

In 1591 his lordship undertook a fourth voyage to the coast of Spain, with five ships, fitted out at his own charge. He sailed from England in May, and, in his way to the Spanish coasts, found several Dutch ships coming from Lisbon loaden with spices, which he took out of them. These spices he determined to send to England, in a ship guarded by the Golden Noble, his rear-admiral; but they were taken in a calm, by some Portuguese gallies from Penicha, one of the captains, with several of the men, slain, and the rest carried prisoners to Penicha, and from thence to Lisbon. His lordship took, besides the spices just now mentioned, a vessel freighted with wine,  
which



which he unloaded into his own, and two ships laden with sugar: but one having a leak that could not be found, he left it; the other he sent for England; and, by contrary winds, and want of victuals, it was forced into the Groyne, where it fell into the enemy's hands. These several misfortunes obliged the earl to return to England, after having sent advice to the lord Thomas Howard, admiral of the English fleet, then waiting at the Azores to intercept the West India plate fleet, that there was a large Spanish squadron ready to put out to sea.

The next year the earl of Cumberland undertook a fifth expedition, in which he chose not to make use of any of her majesty's ships. He intended to have commanded in this voyage in person; but he was so crossed with winds, that three months' provisions were spent in harbours, before they could get to the westward of Plymouth; whereupon, being disappointed in his principal design, namely the taking of the outward-bound Spanish carracks, he transferred the chief command to captain Norton, with instructions to go to the Azores, and returned himself to London. His little fleet pursued their voyage, and one of the ships took, near Cascais, and within shot of the castle, a Portuguese ship, which was conducted to England by the *Golden Noble*. The rest went to the Azores, and, with the assistance of other English ships, attacked the *Santa Cruz*, a large carrack, in the road of Lagowna, which the Spaniards set on fire, after having put the best of it's cargo on shore; but the English landed, and made themselves masters both of it and the town. The 3d of August they took another rich carrack, named *Madre de Dios*, or the Mother of God, valued at a hundred and fifty thousand pounds sterling, which was brought to Dartmouth. The earl of Cumberland's share, in proportion to his number of ships and men employed in that service, must have amounted to a very considerable sum; but because his commission had not provided for the case of his return, and the substituting another in his room, it was adjudged, that he should depend on the queen's mercy and bounty; and, by reason of several embezzlements, not above the fifth part of the ship's value being brought to account, his lordship was forced to sit down contented with thirty-six thousand pounds; and that too as a mere matter of bounty and favour, not as his just right.

The earl, not hereby discouraged, undertook a sixth voyage in the year 1593. Queen Elizabeth lent him, for this expedition, two ships of her royal navy, namely, the *Golden Lion*, admiral, which his lordship commanded in person, and the *Bonaventure*, vice-admiral; to which he added four other ships. He had not been long at sea, before he took two French ships of great value, and afterwards several other prizes. However, persevering too long, and experiencing many disasters, especially a scarcity of victuals, they returned for England, and arrived at Portsmouth about the end of August.



August, having done much harm to the enemy, and little good to themselves. Notwithstanding that, the earl of Cumberland resolved upon an eighth expedition in the year 1595. Thinking himself ill-used by the queen, in the small share he received of the treasure found in the Madre de Dios, and not liking to be tied to such strict orders as he was when he went out with any ships of the royal navy, likewise being highly displeased at the loss of two carracks, for want of a sufficient strength, he built at Deptford a ship of his own, of nine hundred tons, which the queen, at the launching of it, named *The Scourge of Malice*. It was the best and largest ship that till then had ever been built by any English subject. In this his lordship intended to have gone in person, and had prepared three other ships to accompany him; but when he had gone as far as Plymouth, the queen sent him an order, by Sir Walter Raleigh and Sir John Hawkins, to return; and he complied. The ships, however, pursued their voyage.

In 1596 his lordship fitted out a second time the *Scourge of Malice*, in which he went in person, accompanied with the *Dreadnought*, belonging to the queen, and some other small ships. About thirty or forty leagues from England he met with a storm, wherein the *Scourge* sprang her main-mast, and was made unserviceable for that voyage, so that he was forced to return to England in the *Dreadnought*.

The last, and most considerable expedition undertaken by the earl of Cumberland, was in the year 1598; having then fitted out and victualled his own ship the *Scourge of Malice*, with nineteen others, chiefly at his own charge, he undertook a voyage in person to the West Indies, and for that purpose set sail from Plymouth, March 6, 1597-8. In this expedition his lordship lost a barge, sunk by his order in the haven, to the prejudice of the enemy; another barge, cast away in a storm at Bermudas; the *Pegasus*, wrecked upon the Goodwin sands; and the *Old Frigate* upon the Ushant; in which two last ships forty persons were drowned. He lost otherwise about seven hundred men, whereof six hundred died of the bloody flux and calenture at Porto Rico, and sixty were slain in fight; and for the vast expences he was at in hiring and fitting up ships, &c. he got nothing in this voyage, only some quantities of hides, ginger, and sugar, eighty pieces of ordnance, with some ammunition, the bells of the churches, and about the value of a thousand ducats of pearl. It was, however, of considerable service to the English nation, and did great damage to the Spaniards; in that it hindered the carracks from making their voyage to the East Indies for this year, and obstructed the return of the Spanish plate fleet from America.

By the eleven voyages above mentioned, and by building of ships, horse-racing, tilting, and the like expensive exercises, this noble earl wasted more of his estate than any of his ancestors. In 1592 he was elected knight of the Garter; in 1601 he was one of the lords that were sent with forces to reduce the earl of Essex to obedience. He



departed this life at the Savoy in London, October 30, 1605, and was buried at Skipton, in Craven, in Yorkshire, the 30th of March following; where a fine tomb was afterwards erected to his memory. He married Margaret, the third daughter of Francis earl of Bedford, by whom he had two sons, who died young; and a daughter, named Anne. Dying thus without issue male, he was succeeded in his honours by his brother Francis, who deceased in 1641, and had for successor his only son Henry; and he also dying the 11th of December, 1643, left one only daughter, Elizabeth, born in 1613, and married July 5, 1635, to Richard Boyle, Viscount Dungarvan, heir-apparent to Richard earl of Cork; created in 1644 lord Clifford of Lansborough; and on the 20th of March, 1644, earl of Burlington, ancestor of the earls of that name.

CLIFFORD (THOMAS), lord high treasurer of England in the reign of king Charles II. was born August 1, 1630, at Ugbrook, in the parish of Chudleigh, in Devonshire, about nine miles from Exeter; and having in his youth had an education suitable to his birth and quality, was, on the 25th of May, 1647, admitted gentleman commoner of Exeter college in Oxford. In 1650 he supplicated for the degree of bachelor of arts; but whether he was admitted appears not. However, after having made some considerable stay in the university, and well furnished himself with academical learning, he became a student in the Middle Temple, London. Having there continued awhile, he travelled into foreign parts; being accounted by his contemporaries a young man of a very unsettled head, or of a roving, shattered brain. Notwithstanding that, having an excellent genius, highly improved by education, he returned home a most accomplished gentleman. In the beginning of April, 1660, he was elected one of the burgesses for Totness, to serve in that parliament which began at Westminster the 25th of the same month, and restored king Charles II. and, after his majesty's restoration, he was chosen again burgess for the same place, in the parliament which began the 8th of May, 1661. In this parliament he began to make a considerable figure; for being a man of great vivacity, of a good presence of mind and body, a sound judgment, and ready elocution, he became a frequent and celebrated speaker in the House, at first against, but at length in behalf of, the royal prerogative; for which being taken notice of at court, he was admitted into the king's favour, and soon after received the honour of knighthood. He was one of those members of the House of Commons who formed, soon after the Restoration, the *wicked project* of raising the king's authority, and increasing his revenue, which was defeated by the honest earl of Clarendon.

Being a person of a bold spirit and martial temper, he attended, in 1665, James duke of York at sea, and was in that sea fight with the Dutch which happened on the 3d of June. After this, continuing



in the fleet when it was commanded by Edward earl of Sandwich, vice-admiral, he was in the expedition of Bergen, in Norway, when, on the 2d of August, the English attacked the Dutch East India fleet, which had taken refuge in that port. Soon after, he was sent envoy to the kings of Sweden and Denmark, with full power to conclude new treaties and alliances with them. The next year, 1666, he attended prince Rupert and the Duke of Albemarle at sea, in the expedition against the Dutch, and was in that great engagement which lasted the four first days of June; he was also with the same generals on the 25th of July following, in another fight with the Dutch. In consideration of these great services, he was on the 8th of November following made comptroller of the king's household, in the room of Sir Hugh Pollard, knight and baronet, who died the day before; and on the 5th of December ensuing, was sworn one of his majesty's privy council. The 13th of June, 1668, he was constituted treasurer of the king's household, upon the decease of Charles viscount Fitz-Harding; and about the same time was made, by patent, one of the lords commissioners of the Treasury. In 1670 he became one of the king's cabinet council, known by the name of the Cabal; who contrived to render the king absolute, to establish Popery, and destroy the Protestant religion, to break the triple alliance, and to make war upon Holland, in all which they acted as the tools of France. The next year his majesty granted him sixty years lease of the pastures of Cressow in Buckinghamshire; and the same year he finished a new chapel at Ugbrook, which was consecrated and dedicated to St. Cyprian, by Anthony bishop of Exeter. Upon the death of Sir John Trevor, which was on the 28th of May, 1672, and in the absence of Henry earl of Arlington, Sir Thomas executed the office of principal secretary of state, till the return of the lord Arlington from his embassy in Holland, and of Mr. Henry Coventry, from his embassy into Sweden. For his great services to king Charles II. and his brother, the duke of York, he was, on the 20th of April, 1672, created by patent baron Clifford, of Chudleigh, in the county of Devon, to him and his heirs male; and in June following his majesty gave him the manors of Cannington and Rodway Fitz-Payn, in Somersetshire. Moreover, having advised king Charles to shut up the Exchequer, he was, for that important advice, rewarded on the 28th of November with the most profitable office of lord high treasurer of England, which had been executed by commissioners ever since the death of Thomas earl of Southampton: but being heated with the design of bringing in Popery, even to enthusiasm, he was guilty of some indecencies, which occasioned his losing soon that place; for, in pursuance of his and the rest of the Cabal's designs, king Charles having, for the service of Popery, published, March 15, 1671-2, a declaration for indulgence, or liberty of conscience, wherein the execution of penal laws, against  
whatsoever



whatsoever sort of Nonconformists or Recusants, was suspended, the House of Commons, which began to perceive the king's designs, voted that declaration to be against law. In opposition to this vote, and two addresses to the king subsequent thereupon, the lord Clifford resolved to maintain, in the House of Lords, the validity of that declaration with all the force and all the arguments he could bring for it. He began the debate with rough words; calling the vote of the Commons a horrible monster, and running on in a very high strain. He said, in short, all that could be said, with great heat, and many indecent expressions.

Though this speech was agreeable to the king, it raised such a flame in the parliament, that the Cabal durst not pursue their projects; and the earl of Shaftesbury deserting them, the king was prevailed upon to recall and cancel his declaration. Thereupon the lord Clifford was disgraced, and resigning the white staff on the 19th of June, 1673, retired to his country seat at Ugbrook; where, in September following, he died of the stone, being aged forty-three years, and about a month. He was buried in a vault under the chapel he had built, as is related above.

This lord's character is sufficiently evident from what is said of him in this article; but, besides that, Mr. Prince informs us, that he was a gentleman of a proper manly body, of a large and noble mind, of a sound head, and a stout heart. He not only had, but had the command of, most excellent parts, and knew how to employ them to his own best advantage. He had a voluble flowing tongue, a ready wit, a firm judgment, and an undaunted courage and resolution. He married Elizabeth, daughter and coheir to William Martin, of Lindridge, in Devonshire, Esq. by whom he had fifteen children, and was succeeded in honour and estate by his eldest surviving son George, who dying in 1690, the title devolved on his brother Hugh, who departed this life October 12, 1730, and had for his successor Hugh, who dying March 25, 1732, was succeeded by Hugh, the present Lord Clifford.

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CLIVE (ROBERT), baron of Plassey, one of the most extraordinary characters which this or any age has produced, was born at Styche, in the parish of Moreton-Say, near Market-Drayton, in Shropshire, on the 29th of September, in the year 1725. His father, Richard Clive, inherited the estate of Styche, the ancient possession of his family; but thinking the income, which scarcely exceeded five hundred pounds a year, too small a provision, he followed the business of the law.

In his early youth Robert was sent to a private school, Dr. Eaton's, of Llostock, in Cheshire. The doctor observed that in courage and sagacity he far surpassed his fellows, and discerned in the school-boy the character of the future hero. "If," said he, "that



had should live to be a man, and an opportunity be given for the exertion of his talents, few names will be greater than his."

From this school, at the age of eleven, he was removed to another, of which the reverend Mr. Burslem, of Market-Drayton, was the master. In that town there stands, on the edge of a high hill, an ancient Gothic church, from the lofty steeple of which, at the distance of a few feet from the top, there projects an old stone spout, in the form of a dragon's head. On this head he once seated himself, to the great astonishment and terror of his schoolfellows, who were gazing from below. Yet he was not insensible to danger, nor ever sought it unless when it produced applause, but then he flew with eagerness to meet it; for even when a boy he loved honour more than he feared death.

From the tuition of Mr. Burslem, with whom his stay was short, he was sent to Merchant-Taylor's school in London. This celebrated seminary, however, did not long retain him, for his father resolved once more to try the effect of a private school, and entrusted him to the care of Mr. Sterling, of Hemel Hempstead, a village in Hertfordshire, where he continued till he obtained the appointment of a writer in the service of the East India Company.

From a dislike to restraint, and an abhorrence of all compulsion, young Clive's academical attainments seldom received, or deserved, from his masters any particular applause; but they all agreed in giving him the character of the most unlucky boy they ever had in their schools. Such were the first aspects of a character that soon afterwards commanded the admiration of the world!

In consequence of Mr. Clive's appointment, in 1743, as a writer in the Company's service, he embarked in one of their ships, and arrived at Madras in the year 1744, in the nineteenth year of his age. The same dislike to the drudgery of the desk, the same impatience of controul, which distinguished him at school, still marked his character, and rendered his appointment as troublesome to his superiors as it was irksome to himself. On one occasion, his conduct to the secretary, under whom the writers are placed, was so inconsistent with the discipline of office, that the governor, to whom it was reported, commanded him to ask the secretary's pardon. The submission was made in terms of extreme contempt; but the secretary received it graciously, and invited him to dinner. "No, Sir," replied Clive; "the governor did not command me to *dine* with you."

On the surrender of Madras to the French admiral, Monsieur de la Bourdonnais, in September, 1746, the Company's servants, both civil and military, became prisoners on parole; but as Monsieur Dupleix, who was commander in chief of the French forces in India, and who was not present at the surrender, refused to ratify the treaty, and made the English prisoners to the town, insisting upon  
their



their taking a fresh parole from the new governor, the English, on their part, considered their engagement to Bourdonnais as broken, and thought themselves at liberty to make their escape, if possible, and to take up arms when occasion might offer: accordingly Mr. Clive, disguised as a Moor in the dress of the country, and a few others, escaped to St. David's, which lies on the same coast, at the distance of twenty-one miles to the south.

Soon after his arrival, he happened to be engaged in a party at cards with two ensigns, who were detected in a combination to cheat the rest of the company. The ensigns had won considerable sums, which, as their knavery was proved, the losers, at first, refused to pay; but the threats of the two gamblers soon intimidated all but Clive, who still persisted in his refusal, and accepted the challenge which the boldest of them gave. Clive delivered his fire; but his antagonist, as each had only a single pistol, reserved his, and quitting his ground, presented the pistol to Mr. Clive's head, and bade him ask his life. After some hesitation Clive complied: but his antagonist telling him he must also recant the expressions he had used to his dishonour, and promise payment of the money, for that otherwise he would fire; "Fire, and be d—n'd!" said Clive. "I said you cheated; I say so still: nor will I ever pay you." The ensign, finding that all remonstrances were vain, called him a madman, and threw away his pistol. When Clive's acquaintance complimented him on his behaviour on this occasion, he made the following remark: "The man has given me my life, and I have no right in future to mention his behaviour at the card-table; although I never will pay him, nor ever keep him company."

In 1747 Mr. Clive obtained a commission in the military service. The events of the two first years, 1747 and 1748, gave him few opportunities of exerting the talents he possessed; yet, even in those few, he exhibited such proofs of an ardent, inflexible mind, as raised the admiration, and engaged the confidence, of the troops. After the capture of Madras, the power of the French had obtained the ascendancy through the whole Carnatic; but the arrival of admiral Boscawen, with two thousand regular troops, in July 1748, raised the hopes of the government of St. David's, and determined them to retrieve their sinking reputation by an attack on Pondicherry, a neighbouring fort, and the enemy's principal settlement. At this siege our young ensign distinguished himself by his gallant behaviour in the defence of the advanced trench; which the enemy attacked with so much resolution, that some of the officers in the same detachment fell, and he himself received a shot in his hat, and another in his coat: but, notwithstanding this partial success, the early setting in of the rains, and the total inexperience of Admiral Boscawen in military operations, compelled the English soon afterwards to raise the siege, and to return to Fort St. David's.



During the attack upon the intrenchment, Mr. Clive observed that his powder was almost spent ; and in his eagerness for more, instead of dispatching a serjeant, ran himself to the trench behind, and brought a fresh supply. This circumstance was afterwards represented to his prejudice by another officer, who insinuated in company, when Clive was not present, that he had quitted his post from fear. Clive, informed of the aspersions, requested his friend, who brought him the account, to go with him to the officer ; when finding that the charge, though denied at first, was strictly true, he told the officer they must instantly withdraw. The officer followed, as if to attend him ; but whilst some other officers, who were present when Clive accosted him, were still nigh, he gave him from behind a blow upon the ear. Clive instantly drew ; the other, knowing the company would interpose, followed his example. Both were put under an arrest, and a court of inquiry was ordered ; who were of opinion, that the officer ought to ask Mr. Clive's pardon at the head of the battalion, for having aspersed his character without a cause ; but that they might not be obliged to break the officer, they took no notice of the blow. Clive, unwilling to injure the service, was silent on this head, till the return of the army to St. David's, when he called on the officer, and reminded him of what had passed at the camp. He acknowledged, that with respect to that part of the affront on which the court had given an opinion, their judgment, and the officer's consequent compliance, had afforded him entire satisfaction ; but as no notice was taken of the blow, he must now call him to an account for that. The officer insisted, that his compliance with the opinion of the court ought to be accepted as a full satisfaction, and persevered in refusing every other ; upon which Mr. Clive laid his cane gently on his head, and told him that he did this merely to stigmatize him, for that he was too contemptible a coward even for a beating. The next day the officer resigned his commission.

The season for military operations being over, the troops remained inactive at St. David's ; and before the return of spring, the news of a cessation of hostilities between Britain and France arrived. But though the subjects of the two states had no longer a national pretence for war, yet ancient rivalry and recent injuries, opposition of interests, and a mutual consciousness of strength, seemed to announce a speedy renewal of the contest. At this time the dominions of a neighbouring chief, the rajah of Tanjore, were claimed by his brother, a fugitive, who declared that the present rajah was an usurper, and that he himself, though deposed by his subjects, was their rightful lord. The facts appeared to the English of St. David's so convincing, that they applauded their own resolution to support his cause, considering it as the cause of justice, which all men are bound, by the law of nature, to defend. Near their own settle-  
ment



ment was a fort of the rajah's, called *Devi Cotah*, with the attack of which they resolved to begin their operations. When they appeared before it, they found the approaches difficult, and the ramparts covered with innumerable troops, whose military prowess experience had not yet taught them to despise. Clive alone insisted that the enterprize, though hazardous, was far from being desperate; for, by advancing the cannon in the night, the gates might be destroyed, and the town taken by storm. The commanding officer, captain Cope, refused to listen to his advice, as too bold to be followed, and continued a fruitless cannonade, till, having exhausted his ammunition, he was compelled to lead back his troops, with disgrace, to Fort St. David's. Their shame at this discomfiture, its ill effects upon their trade, and, above all, the triumphs of the French, determined the English to make a second attempt for the reduction of *Devi Cotah*. The detachment consisted of eight hundred British troops, and fifteen hundred Sepoys, a name given to the natives when disciplined by the Europeans, and enlisted in their service. The command was entrusted to major Lawrence, whose great abilities, at that time but little known, soon afterwards raised him to the highest rank in the service. A breach being made in the walls, Clive, then a lieutenant, solicited the command of the forlorn hope. Lawrence, though he knew his character, was surprised at his request, and told him that the service did not fall to his turn. Clive replied, that he knew it did not, he should otherwise have claimed it as his right; but that he hoped, on such an occasion, the request of a volunteer would not be refused. Major Lawrence having given his consent, a platoon of thirty-four British, supported by seven hundred Sepoys, was ordered to storm the breach. Clive and the English led the way. Between the camp and the fort was a rivulet, in passing which four of the English fell by the enemy's fire. The frightened Sepoys halted as soon as they had passed the brook, but the English pushed resolutely on; and being now close upon the breach, had levelled their musquets, when a party of horse, whom a tower of the fort had hitherto concealed, rushed upon their rear, and cut down twenty-six of their number. One of the horsemen aimed a stroke at Clive; but having escaped it, by stepping aside as the horse passed him, he ran towards the rivulet, and had the good fortune to join the Sepoys. Of the whole four and thirty, himself and three others were all that were left alive. Major Lawrence, seeing the disaster, commanded all the Europeans to advance. Clive still marched in the first division. The horse renewed their attack, but were repulsed with such slaughter, that the garrison, dismayed at the sight, gave way as the English approached the breach, and, flying through the opposite gate, abandoned the town to the victors. Alarmed at the success of the English, the rajah sent them overtures of peace; to which, on condition that a settlement should

be



be made on his rival, and the fort of Devi Cotah, with the adjoining district, be ceded to the Company, the English readily agreed.

After the war, lieutenant Clive returned to the civil establishment, and was admitted to the same rank as that he would have held, had he never quitted the civil for the military line. His income was now considerably increased by his appointment to the office of commissary to the British troops; an appointment which the friendship of major Lawrence had procured him. He had not long been settled at Madras, when a fever of the nervous kind destroyed his constitution, and operated so banefully on his spirits, that the constant presence of an attendant became absolutely requisite. As the disease abated, his former strength was in some degree renewed; but his frame had received so rude a shock, that, during the remainder of his life, excepting when his mind was ardently engaged, the oppression on his spirits frequently returned.

On account of the distraction of affairs in 1751, Clive resumed the military character. Being then at St. David's, and having obtained a captain's commission, he undertook to conduct a detachment sent to the relief of a fort of the nabob's, which at that time was closely besieged by a neighbouring chieftain, the ally of his rival Chundasaheb. Led on by him, the English broke through the chieftain's troops in the night, and entered the fort amidst the applause of the garrison. No sooner had he seen them safe, than he attempted to return, accompanied by his servants, and a guard of twelve Sepoys; but they had not proceeded far, when they found themselves surrounded by the chieftain's troops. Captain Clive resolved to force his way, and the attempt succeeded; but seven of the Sepoys, and several of his servants, fell by the sabres of the enemy.

Having displayed great skill and much courage, by stratagem, and a timely reinforcement, the captain defeated three hundred Europeans, two thousand five hundred Sepoys, and two thousand horse, which Dupleix and Chundasaheb had sent against him; and before the end of the campaign, he had made himself master of several forts belonging to the enemy.

Early in the next year, 1752, captain Clive took the field with three hundred and eighty Europeans, two thousand Sepoys, and two thousand five hundred horse; and finding that the enemy intended an attack on Arcot, hastened to it's relief. The enemy, who had intelligence of his motions, had formed a plan to surprize him on his march; and having with them a numerous party of French, had taken their measures with so much judgment, that before he suspected an attack, the fire of nine pieces of cannon, at the distance of two hundred and fifty yards on his right, was poured upon his men. The extremity of danger increased the activity, but never disturbed the composure of his mind. The battle hung in suspense till evening, when a detachment of his troops attacked the enemy in  
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the rear, and having made themselves masters of their cannon, a general defeat ensued.

Arcot, the capital of the province, being now in safety, captain Clive received orders to conduct his forces to St. David's, it being resolved to send them to the relief of Trichinopoly. Before their departure from St. David's, Major Lawrence arrived from England, and took upon him the command of all the troops which were destined for this service, and which consisted of four hundred Europeans, and eleven hundred Sepoys. When they arrived within sight of the town, the enemy, whose detachments had attempted, without success, to intercept them on their march, determined to give them battle. Clive, at his own request, took possession of a large stone building which stood on the plain between the two armies, and which the French, intent on forming their line, had happily neglected. This movement decided the fortune of the day; for as the French were exposed to the fire from the guns, while his troops were protected from their's, they soon gave ground; and the horse in Chundasaheb's service, dismayed by the loss of their commander, Allum Khan, whose head was taken off by a cannon-ball, fled with great precipitation.

The siege of Trichinopoly being raised, the army was divided into two bodies, and Clive, though the junior captain, was appointed to the command of one. Major Lawrence's corps remained on the south of the river Caveri, while captain Clive proceeded a day's march to the northward, and encamped a few miles beyond the banks of the Coleroon. Soon after the separation, he received intelligence that a large reinforcement, under the conduct of D'Autueil, had been sent from Pondicherry by Dupleix, to the relief of the French troops on the Coleroon, who were commanded by Mr. Law. This detachment Clive resolved to intercept; but finding that D'Autueil had retired on his approach, he returned again to his camp. In the mean time, Mr. Law, who had received an account of his departure, but had not heard of his return, had sent a party of seven hundred Sepoys, and eighty Europeans, forty of whom were deserters from the English, to storm the camp, which he imagined they would find very weakly defended. The advanced guard, deceived by the language of the deserters, and by the darkness of the night, supposed them a detachment of major Lawrence's troops, and allowed them to pass without molestation or inquiry. In this manner they marched on to the center of the camp, where, being challenged by the sentinels, they instantly gave their fire. Clive, starting from his sleep, imagined the fire had proceeded from his own troops, who, for some unknown reason, had taken the alarm. With this idea impressed upon his mind, he ran to the quarters of the English, and found them under arms in consequence of the fire, but as ignorant as himself of the cause. He proceeded with them to that  
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part of the camp where they heard the alarm, and finding a body of Sepoys firing at random towards the enemy's encampment, he concluded, as before, that they were his own men, and ordering the Europeans to halt, proceeded towards the Sepoys, to inquire the reason of their conduct. One of the first he accosted, knowing from his language that he was an Englishman, wounded him in two places, and then ran towards a pagoda, or Indian temple, which stood in the camp, and of which the French were masters. Captain Clive, still mistaking the Sepoy for one of his own troops, and enraged at his insolence, followed him to the gate of the pagoda, where, to his great surprize, he was challenged by six Frenchmen. This circumstance instantaneously suggested to his mind all that had passed. He told them, with a calmness which gained belief, that he was come to offer them their lives, on condition of their laying down their arms; a proposal which he imagined they would gladly accept, as they would see that the pagoda was surrounded by his troops. Three of the Frenchmen returned to consult their companions; while the other three accompanied him as his prisoners. He then hastened to the Europeans, with an intention to attack the Sepoys; but they, alarmed at their situation, had marched away unmolested by the English, who imagined that they had left their ground in obedience to captain Clive's commands.

Having taken such measures as must effectually prevent the escape of the French from the pagoda, captain Clive, at the dawn of day, went down in person to parley with them. Being weary with fatigue, and weak with the loss of blood, he leaned for support on the shoulders of two serjeants, when one of the deserters, who knew him, fired at him as he stood at the gateway, and killed the two serjeants who supported him. The French, fearful that such an outrage, if countenanced by them, would exclude them from the hope of quarter, threw down their arms, and surrendered. The seven hundred Sepoys, with an appearance of better fortune, had left the camp; but the Morattoes being ordered to pursue them, executed their commission with such effectual slaughter, that before noon not a single man of the whole seven hundred was left alive. The enemy, weakened by their loss, were driven from two of their posts; and soon afterwards D'Autreuil, and his whole detachment, were taken prisoners.

This rapid succession of misfortunes entirely disheartened Chundasaheb's Indian troops, and produced so great a defection, that two thousand of his horse, and fifteen hundred of his Sepoys, deserted to captain Clive; and so many thousand others returned to their different homes, that the troops which remained with him, exclusively of the French battalion, amounted only to three thousand foot, and two thousand horse. Thus abandoned, the unfortunate old man, with the concurrence of Mr. Law, the commanding officer of the French,



French, threw himself on the mercy of the chief of the Tanjorines, who was then in major Lawrence's camp, and who had solemnly sworn to convey him in safety to the French settlement at Karical. No sooner was Chundasaheb in his power, than the faithless Tanjorine acquainted Mahomed-Alli-Khan with the news, who immediately insisted that the prisoner should be delivered up to him. The Morattoes, and the regent of Mysore, made the same demand, each insisting on his preferable right; till at length the Tanjorine, wearied with their importunity, alarmed at their threats, and enraged to be disappointed of the vast advantage he expected from his perfidy, ordered one of his servants, a remorseless Affghan, whom he kept for such purposes, to dispatch the unhappy prisoner. A few days before this event, Mr. Law's whole French battalion capitulated, and were made prisoners.

There being now no army to oppose him in the field, captain Clive returned to Madras, where he accepted the command of five hundred new-raised Sepoys, and a hundred raw recruits from Europe, none of whom had ever seen an enemy. Yet with these men he besieged and made himself master of two strong forts, garrisoned by French and natives: for he inspired them with courage, by exposing himself to the hottest of the fire; and his own knowledge and experience supplied the deficiency of their's.

This service being completed, and the enemy dispossessed of all that part of the Carnatic, captain Clive returned to Madras, and continued there till the month of February, 1753, when the ruined state of his health compelled him to embark for England.

Not long after captain Clive's return to England, he was solicited by the directors of the East India Company, to accept the appointment of governor of Fort St. David, with a right of succession to the government of Madras; and as he expressed his willingness to serve them, they procured for him the commission of lieutenant-colonel in his majesty's service, together with the conduct of three companies of the royal artillery, and of three or four hundred of the king's troops.

With this force he was ordered to join the Morattoes on the western coast of Hindostan, and, in conjunction with them, to attack the French, whose power was at that time extremely formidable to the Company: but finding, on his arrival at Bombay, that the peace was already concluded, he determined to employ his troops against Angria, a neighbouring pirate, whose frequent depredations were injurious to the English settlements. The expedition was immediately undertaken, and attended with complete success.

On the 15th of December, the colonel embarked on board admiral Watson's squadron, having with him twelve hundred Sepoys, and seven hundred Europeans, two hundred and fifty of whom were in his majesty's service. He arrived in Ballasor road in the begin-

ning of December, and, in conjunction with the admiral, determined on an attempt which was considered as singularly daring, but which, in their circumstances, was highly expedient; that of bringing up the ships to the very town of Calcutta. No sooner was this service performed, than the troops were landed, and the ship guns were brought to bear upon the fort; from which, as well as from the town, the enemy fled with great precipitation.

The satisfaction of the army and navy in this important success, was disturbed by a difference which arose between their respective commanders; for the government of the fort being claimed by captain Coote, in consequence of a commission from the admiral, colonel Clive resented the demand as highly irregular; Mr. Watson's authority, as admiral, giving him no right to supersede the commander in chief of the land forces, and appoint an inferior officer to the government of the fort. Hence the colonel refused to resign the command of the fort to captain Coote, and threatened that officer with an immediate arrest if he presumed to disobey; but he declared, at the same time, that he would give up the fort to admiral Watson, if he himself would demand the keys. The admiral sent him word, in answer to this declaration, that if he did not quit the fort, he should be driven from it by the ship's guns. The colonel replied, that he could not be answerable for the consequences, but he would not quit the fort. His firmness induced the admiral to adopt the expedient of asking in person for the keys, which were accordingly delivered to him, and by him were entrusted, not to captain Coote, but to the governor and council of Calcutta.

Colonel Clive had now with him twelve hundred Sepoys, and seven hundred Europeans, which were all his force, for a considerable part of the Madras detachment was not yet arrived. With these troops, however, few as they were, he took the field in 1757, and intrenched himself at five miles distance from Calcutta, to which town he knew that Surajah Dowlah, the nabob, and his whole army, were then upon their march. The nabob passed the English intrenchments at the distance of but a mile and a half, and encamped at the back of Calcutta.

The colonel now found his situation truly desperate. The terror of the nabob's approach had frightened most of the natives from his camp; and, to the apparent impossibility of effecting any thing with his seven hundred Europeans, was added the prospect of distress by famine. He thought it therefore adviseable to send two of his friends to the nabob, to treat for peace; but their return convinced him that the nabob was fixed in his hatred to the English, and would not negotiate, excepting with a view of gratifying that hatred in the surest manner, and by the easiest means. In this situation, which scarcely presented a ray of hope, colonel Clive determined to attack the nabob's camp, to seize his cannon, and, above all things to,  
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carry destruction to his head quarters. With this view he applied to admiral Watson for the assistance of five hundred seamen to draw his cannon, and carry his ammunition; and these being sent, he began his march at midnight: but as the day approached, so thick a fog came on with it, that though he had reached the camp, it was no longer possible to execute the design of seizing the cannon, or of proceeding by the shortest road to the head quarters. Yet he still continued the attack, and passed through the midst of the camp.

At last the nabob sent a letter offering terms of accommodation, and a firm peace was concluded, to the honour and advantage of the Company.

No sooner was the treaty signed, than colonel Clive, notwithstanding the nabob's interference and repeated threats, led his force against the French settlement at Chandernagore, and with the assistance of the fleet made himself master of the place.

This success of the English left them little to fear from the future operations of the French, but they had much to dread from the resentments of Surajah Dowlah; for they had attacked the French in opposition to his will, and in contempt of his threats to declare himself their enemy, if they presumed to disobey. Of his rooted antipathy to the English, his conduct had exhibited a continued proof: the ruins of Calcutta were before their eyes, and the horrors of the night which followed the surrender were fresh in every mind. He had then received no provocation; he had now received the greatest. No hope, therefore, of lasting peace remained, but by depriving him of the power to injure, and that could only be effected by a revolution in his government.

The first idea of such a change was suggested by captain Clive; and to him and to Mr. Watts the execution was entrusted. The situation of the nabob's court was highly favourable to their wishes; for his conduct had so entirely alienated the affections of his principal officers, that one of them, Meer Jaffier by name, became their associate in the enterprize; and it was soon agreed, that if success would attend their views, his master's titles, dignity, and power, should be transferred to him. The conduct of this negotiation necessarily required the assistance of one of the natives of the country; for no European could have the same access to Meer Jaffier, or have passed unsuspected between him and the English. The person made choice of was a Gentoo merchant at Calcutta, whose name was Omichund, and who was well known to the officers of the nabob's court, as well as to the English. He was accordingly employed; and by his assistance the terms of the agreement were easily adjusted. But before the actual signing of the treaty, when ample proofs of the particulars of the plot were in his power, he determined to draw from his situation much larger advantages than any which had yet been offered; he therefore insisted on a most enormous sum, in ad-



dition to that which had been promised him ; and threatened that, in case of refusal, he would go to the nabob, and disclose to him all he knew.

The life of Meer Jaffier was in Omichund's hands ; the life of Mr. Watts, who was then at Muxadshal, the capital of Bengal, was equally in his power ; the interests of the Company, and perhaps it's existence, were at stake. In such circumstances, to refuse the demand was impossible ; and to comply with it, and reward the traitor, was an indignity to which colonel Clive could not be induced to submit. In this dilemma, he projected the expedient of signing a real and a fictitious treaty. The real treaty contained the different stipulations agreed on by Meer Jaffier and the representatives of the Company, but nothing more ; whereas the fictitious treaty contained, beside those stipulations, an article in favour of Omichund, which granted to him the enormous sum he had demanded, as the price of secrecy. Both the agreements were signed ; but the last being the only one of which Omichund had any knowledge, he renounced his threatened treachery.

The arrangement being now made, the English began their march, in full expectation of being joined at Cutwa by Meer Jaffier and his son, who had promised to meet them there, with a considerable force ; but, instead of an army, they found letters from Meer Jaffier, to inform them that the nabob had suspected his design, and had compelled him to swear on the Koran, that he would not act against him : he added, however, that he was still determined to join his forces to the English, as soon as the armies should engage.

The situation of the colonel, and of those he commanded, was now extremely embarrassing : they received an account from the nabob's camp that Meer Jaffier had betrayed them, and that their whole design was known. To retreat would be productive of the most pernicious effects to the Company, probably of ruin ; to advance would be perilous in the extreme : for the river on which they lay was fordable but in a single place ; and should they cross it, they would have to march the distance of many miles before they could reach the enemy. There would then be no retreat ; and, of course, should they lose the battle, the inevitable destruction of every individual would ensue. The colonel, however, ordered the troops to cross over early in the morning, and marched with such expedition, that in the evening of the next day he arrived at the Grove of Plassey, in the neighbourhood of which the nabob and his whole army were encamped. The English took possession of the grove, and, retiring behind the bank with which it was surrounded, waited the return of day. The rising sun discovered to their view the camp of the nabob extended all over the plain. In consequence of the excessive disparity of strength, colonel Clive resolved, that during the day his operations should be all defensive ; but that at midnight,

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at which time the united powers of sleep and opium produce among the Hindoos a general stupefaction, his troops should storm the camp. For the present, therefore, he made no other dispositions than those that were requisite to repel the enemy's assaults. Two successive nights and days he passed without repose; for he shared the fatigues and dangers of his troops much more constantly than he shared their rest. Now, therefore, that all precautions had been taken, and that a short interval seemed likely to precede the enemy's attack, he threw himself on the ground, and, from that tranquillity of mind which never left him, was soon asleep.

While in this manner the British general slept undisturbed on the perilous edge of battle, the nabob was sitting pensive and silent in his tent, revolving in his mind the doubtful issue of the contest. His attendants had withdrawn, one after another, to the outside of the tent. The nabob started to find himself alone, and exclaimed, with horror, "Surely they have seen me dead!" His artillery was now brought to bear upon the grove, and a heavy cannonade immediate ensued: but the English, protected by the bank, suffered very little from the fire, while their own carried destruction through all the nabob's lines.

The nabob had committed the conduct of the battle to a man of approved fidelity, and distinguished resolution; but while this brave commander was encouraging his troops to advance upon the English, and drive them from their post, he fell to the ground a headless trunk. Terrified with the news, the nabob sent for Meer Jaffier to his tent, and throwing down his turban, said to him, with great emotion, "Jaffier, that turban you must defend!" Meer Jaffier repeated his former protestations of fidelity, and then withdrew, to dispatch a messenger to the English, informing them of the confusion that prevailed among the nabob's troops, and strongly advising them to storm his camp in the night. In the mean time, accounts were brought to the nabob that the havoc of his troops increased, but that the English still continued in the grove. This last circumstance suggested to his mind the design that Clive had formed; for which reason he resolved to march back to his capital, where an assault in the night might be repelled with much more ease than it could be in an open camp.

No sooner had colonel Clive discovered, from their movements, and the slackening of their fire, that the enemy were preparing to retreat, than he led a detachment of the British against a battery on his left, and driving away a party of French who defended it, turned the guns upon the nabob's troops. Their retreat was instantly converted into a confused and precipitate flight: but the English having no horse, were unable to pursue.

The victory being gained, Meer Jaffier sent a message to the colonel, to say, that he himself, and a considerable part of the army, waited



waited his commands; and soon afterwards came in person, to pay him his respects. He made many apologies for his former conduct, and submitted to his compassion both his fortune and his life. The colonel assured him, that the English would religiously observe the treaty they had made.

In the mean while, the unfortunate nabob had fled to his capital, and was employed, during the night, in distributing his treasures among the principal officers of his army, to induce them, if possible, to try the fortune of another engagement. Whilst he was thus employed in fruitless endeavours to secure their attachment, an account was brought him that Meer Jaffier and his troops had entered the town, and were marching directly to the palace. Terrified at the news, he made his escape through one of the windows, in hopes of finding some place of concealment in the neighbourhood of the city: but so entirely bereft of friends was this unfortunate youth, that he could think of no one from whom he could ask protection, in this his uttermost distress, except a priest, whose nose and ears, by his orders, had formerly been cut off. The priest, too resentful for the past injury to be appeased by this mark of present confidence, gave him up to a brother of Meer Jaffier's; of which Meer Jaffier's son was no sooner informed, than he commanded the executioner to do his office.

Early the next morning Meer Jaffier waited on colonel Clive, to apologize for the conduct of his son, and to represent it as the effect of necessity. He at the same time invited the English, who were encamped without the walls, to make their entrance into the city of Muxadabad; and being now persuaded that his power was completely established, formed a design of governing without the assistance of those to whom he owed his elevation. But before he entered on his plan, he determined to remove all danger of rivalry from the family of the deposed nabob; for which reason he ordered the brother of the late Surajah Dowlah to be put to death. Thus secure, as he thought, he took the field, in order to quell, without the assistance of the English, three different rebellions which had arisen in different parts of the country; but when, as the time of action approached, he weighed his own strength against that of his enemies, he shuddered at the probable event, and solicited colonel Clive to grant him his farther aid. The colonel accordingly joined him, and two of the three rebels were soon entirely subdued; but the third, being a man of considerable influence, and possessed of the government of an extensive and powerful district, the colonel thought the interests of the Company would be best promoted by such an accommodation between the nabob and this insurgent, as would leave the latter in possession of his power, and enable him, with the assistance of the English, to prevent the execution of those ambitious designs which the nabob had evidently formed.

The peace of the country being now settled, the nabob fulfilled the

the engagements he had made with colonel Clive, for granting a compensation to the Company for the losses they had sustained by the capture of Calcutta. Nor was compensation made to the Company only, but to the English merchants and inhabitants, and also to the Armenians.

It would far exceed our limits to do justice to the other great achievements of his lordship, whose actions themselves would fill a volume. His line was military, not commercial. Under his direction the trade of the society might, perhaps, have been confined to salt, it's original object, and have proved an useful institution. Under that of his successors, it extended to the other necessities of life, and became a cruel monopoly, the forerunner of a hideous famine.

Lord Clive sailed from Calcutta, on his return to England, in the beginning of the year 1767, and arrived there in the following July.

Whoever contemplates the forlorn situation of the Company, at the time when lord Clive first arrived at Calcutta, in the year 1756, and then considers the degree of opulence and power they possessed when he finally left that place in the year 1767, will be convinced, that the history of the world has seldom afforded an instance of so rapid and improbable a change. At the first period, they were merely an association of merchants struggling for existence: one of their factories was in ruins, their agents were murdered, and an army of fifty thousand men, to which they had nothing to oppose, threatened the immediate destruction of their principal settlement. At the last period, distant from the first but ten years, they were become powerful princes, possessed of vast revenues, and ruling over fifteen millions of people.

After lord Clive's last return from India, he was made, in 1769, one of the knights companions of the noble order of the Bath.

Though his exploits will excite the admiration, and receive the plaudits of posterity, yet in his life-time the same ingratitude was shewn him, which the greatest men in all ages and countries have experienced; for, on the pretence "that all acquisitions made under the influence of a military force, or by treaty with foreign powers, do of right belong to the state," a party in the House of Commons, countenanced by the minister, attempted to ruin both his fortune and his fame. A motion was made in this assembly, on the 21st of February, 1773, to resolve, "that in the acquisition of his wealth, lord Clive had abused the powers with which he was entrusted." The speech he made on the occasion, concluded with the following words: "If the resolution proposed should receive the assent of the House, I shall have nothing left that I can call my own, except my paternal fortune of five hundred a year, and which has been in the family for ages past. But upon this I am content to live; and per-  
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haps I shall find more real content of mind and happiness, than in the trembling affluence of an unsettled fortune. But to be called, after sixteen years have elapsed, to account for my conduct in this manner; and after an uninterrupted enjoyment of my property, to be questioned, and considered as having obtained it unwarrantably, is hard indeed! and a treatment of which I should not think the British senate capable. Yet if this should be the case, I have a conscious innocence within me, that tells me my conduct is irreproachable.—*Frangas, non flectes*.—They may take from me what I have; they may, as they think, make me poor; but I will be happy. Before I sit down, I have one request to make to the House, that when they come to decide upon my honour, they will not forget their own."

The House of Commons rejected the motion, and resolved, "That lord Clive had rendered great and meritorious services to his country."

The severe illness with which lord Clive was attacked, during his first residence in the East Indies, gave an injury to his constitution which was never fully repaired; and his health was farther weakened by his successive visits to the unwholesome climates of that country. Hence it was that he became subject, at times, to a depression of spirits. His ardent and active mind, when not called into exertion by some great occasion, frequently preyed upon itself. In the latter part of his life, having nothing peculiarly important and interesting to engage his attention, and his body growing more and more infirm, the depression increased; and to this was owing his decease, on the 22d of November, 1774, not long after he had entered into the fiftieth year of his age. He was interred at Moreton-Say, the parish in which he was born.

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CLIVE (CATHERINE), an excellent actress, was born in the year 1711; she was the daughter of Mr. William Rastor, a gentleman born at Kilkenny, in the kingdom of Ireland, by Mrs. Daniel, the daughter of an eminent citizen on Fish-street-hill.

Mrs. Clive, we are told by Chetwood, discovered an early attention to the stage. Her propensity to this profession led her to look on the principal performers as entitled to particular notice, and having for one of her companions Miss Johnson, afterwards the first wife of Theophilus Cibber, (a rising genius who died in 1733 very young) it is probable that they each encouraged the other in their fondness for the stage. In company with this young lady, Mrs. Clive often said she used to tag after the celebrated Mr. Wilkes whenever they saw him in the streets, and gape at him as a wonder.

The marriage of her friend to Theophilus Cibber, seems to have led the way to her reception into the theatre. By Cibber and by Chetwood she was recommended to the elder Cibber, then one of the

the managers, who, as soon as he had heard her sing, put her down on the list of performers at twenty shillings a-week. Her first appearance was in the year 1728 at Drury Lane theatre, in the play of *Mithridates*. The part she performed was that of *Ismenes*, the page of *Ziphores*, in boy's cloaths, in which character a song proper to the circumstances of the scene was introduced, which she executed with great success. At this period, the sprightliness and vivacity of her disposition, and an appearance scarce more than infantine, pointed her out as the proper representative of parts in which youth and simplicity were to be personated. In the first season of her theatrical life, she performed *Phillida*, in *Cibber's Love in a Riddle*, a play which the enemies of the author had determined to condemn without hearing. We are, however, informed that when our actress appeared, the clamour which had been outrageous subsided, and a person in the stage-box was heard to call out to one of his riotous companions, "Zounds, Tom, take care, or this charming little devil will save all." The part of *Phillida* was afterwards formed into an after-piece, and continued to be a favourite performance of the public for many years.

Continuing to improve in her profession, she added both to her salary and her fame, and soon became an actress who contributed greatly to the support of the stage. In 1731 her performance of *Nell* in the *Devil to Pay*, fixed her reputation as the greatest performer of her time in that species of character, and for more than thirty years she remained without a rival. From a dedication to the *Intriguing Chambermaid*, by the celebrated *Henry Fielding*, we are informed, that it was to him the town were obliged for the first discovery of her great capacity, and brought her more early forward than the ignorance of some and the envy of others would have otherwise permitted. In the next year, 1732, she united herself in marriage with *George Clive*, a gentleman of the law, and brother to *Baron Clive*. This union was not productive of happiness to either party. They soon agreed to separate, and for the rest of their lives had no intercourse together. *Chetwood* hints that she received some ill usage from her husband, but of what kind, or with whom the blame was to rest, we are not informed.

At this juncture she had an opportunity of displaying the integrity of her private character, by refusing to join the mal-content performers, who, with young *Cibber* at their head, revolted from the acting manager, and set up for themselves in opposition to him at the Haymarket. Her fidelity to her unfortunate employer was the more laudable, as her abilities would have much contributed to the success of his opponents, and were in fact his principal support. At Drury-lane she continued without interruption until the year 1743, still increasing in reputation. In 1740 she was selected to play in *Alfred*, acted at *Cliefden-house* before the *Prince of Wales*; and in the same year represented *Celia* and *Portia*, on the revivals of



As you like It, and The Merchant of Venice. In June 1741 she went to Ireland, and performed a short time in Dublin. In 1743 she removed to Covent Garden Theatre; and at the beginning of the season of 1744 we find her unemployed, and publishing a pamphlet, complaining of the manager's treatment of her, under the title of "The Case of Mrs. Clive submitted to the Public," 8vo. Being unengaged at either Theatre, she on the 2d of November had a concert of vocal and instrumental music at the Haymarket, by command of the Prince and Princess of Wales, for her benefit, at which Mr. Lowe, herself, and Miss Edwards were performers. The differences between her and the managers seem to have been accommodated before the end of the month, as she then appeared again at Covent Garden. In 1745 she returned to Drury Lane, at which Theatre she continued until 1769, the time when she entirely quitted the stage. In 1750 she produced at her own benefit a farce called *The Rehearsal, or Bays in Petticoats*, which was altered and represented again on the same occasion in 1753, and a third time with an additional scene in 1762. At her benefit in 1753 she quitted the sock for the buskin, and undertook the part of Zara in *The Mourning Bride*, in which if she derived any advantage, it must have been from the curiosity of the public to see her in so uncommon a situation. We remember at the time it was universally allowed that she added nothing to her fame, and this folly she never afterwards repeated. In 1756 Mr. Garrick complimented her with the first performance of his admirable character of Lord Chalkstone in *Lethe*. In 1760 she entertained her friends with another farce, called *Every Woman in her Humour*; and in 1763 with a third, called *The Sketch of a fine Lady's Return from a Rout*. In both these pieces the only parts which could be commended were her own excellent performances. In 1761 a dramatic piece, called *The Island of Slaves*, was acted at her benefit, but this has been ascribed to the pen of a friend.

In 1768 Mrs. Clive's intimate friend Mrs. Pritchard quitted the stage, and the succeeding year she determined to follow her example: she could, if she had thought proper, have continued several years longer to delight the public in various characters adapted to her figure and time of life; for to the last she was admirable and unrivalled.

On this occasion we are told, that Mr. Garrick sent Mr. Hopkins the prompter to her, to know whether she was in earnest in her intention of leaving the stage. To this messenger she disdained to give an answer. To Mr. George Garrick, whom he afterwards deputed to wait on her on the same errand, she was not much more civil; however, she condescended to tell him, that if his brother wished to know her mind, he should have called upon her himself. When the manager met her, their interview was short, and their discourse curious. After some compliments to her great merit,



Mr. Garrick wished, he said, that she would continue, for her own sake, some years longer on the stage. This civil suggestion, she answered by a decisive negative. He asked how much she was worth? She replied briskly, As much as himself. Upon his smiling at her supposed ignorance or misinformation, she explained herself by telling him, that *she* knew when she had enough, though *he* never would. He then intreated her to renew her agreement for three or four years; she peremptorily refused. Upon his renewing his regret at her leaving the stage, she frankly told him that she hated hypocrisy; for she was sure that he would light up candles for joy of her leaving him, but that it would be attended with some expence. Every body will see there was some unnecessary smartness in the lady's language; however it was her way, as her friend Mrs. Pritchard used to express it.

On the 24th day of April, 1769, the comedy of *The Wonder and Lethe* were acted for Mrs. Clive's benefit, and on that evening she took leave of the stage.

From this time Mrs. Clive retired to a small but elegant house near Strawberry-hill, Twickenham, where she passed the remainder of her life in ease and independence, respected by the world; and beloved by a circle of friends. A few years since she was afflicted with a jaundice, but seemed lately to be quite recovered from the effects of it. During the winter of 1784 she visited Mrs. Garrick in London, and was induced once more to go to the theatre, to see the performance of Mrs. Siddons. On being asked her opinion of this lady's acting, she answered very forcibly, though with a rusticity not unfrequent with her, "that it was all truth and day-light."

A more extensive walk in comedy than that of Mrs. Clive cannot be imagined; the chambermaid in every varied shape which art or nature could lend her; characters of whim and affectation, from the high-bred Lady Fanciful, to the vulgar Mrs. Heidelberg; country girls, romps, hoydens and dowdies, superannuated beauties, viragoes and humourists. To a strong and pleasing voice, with an ear for music, she added all the sprightly action requisite to a number of parts in ballad farces.

She had an inimitable talent in ridiculing the extravagant action, impertinent consequence, and insignificant parade, of the female opera singer; she snatched an opportunity to shew her excellence in this stage mimicry in the *Lady of Fashion* in *Lethe*.

Her mirth was so genuine, that whether it was restrained to the arch sneer and the suppressed half laugh, widened to the broad grin, or extended to the downright honest burst of loud laughter, the audience was sure to accompany her; he must have been more or less than man, who could be grave when Clive was disposed to be merry.

But the whole empire of laughter, large as it is, was too confined



finely to satisfy the ambition of a Clive: this daughter of mirth aspired to what nature had denied her; she wished to shine in those parts of high life where elegance of form and graceful deportment give dignity to the female character.

Not content with this deviation from her own style in acting, she would fain try her abilities in the more lofty tread of the buskin.

Nature has seldom given to the same person the power to raise admiration and to excite mirth: to unite the faculties of Milton and Butler, is a happiness superior to the common lot of mortality.

The uncommon applause which Mrs. Clive obtained in Shakspeare's Portia, was owing to her misrepresentation of the character; mimicry in a pleader, when a client's life is in danger, is but misplaced buffoonery.

This inclination to figure in parts ill adapted not only to her genius, but her age and person, accompanied this great actress to the last, and sometimes involved her in disagreeable disputes, from which she had the good fortune to extricate herself by her undaunted spirit.

Mr. Garrick dreaded an altercation with her as much as a quarrel with an author whose play he had rejected: whenever he had a difference with Mrs. Clive, he was happy to make a drawn battle of it.

After a short illness Mrs. Clive departed this life, December 6th, 1785.

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**CLUVERIUS (PHILIP)**, a celebrated geographer, was born of an ancient and noble family at Dantzic, in 1580. He was educated by his father with a great deal of care, and sent to Leyden to study the civil law. But Cluver had no inclination at all for law; his genius led him early to the love of geography; and therefore Joseph Scaliger is said to have advised him to make that his particular study, and not to do violence to his inclinations any longer. This advice was followed; upon which Cluver presently set out for the Low Countries, in order to take a careful survey of them: but passing through Brabant, for the sake of paying a visit to Justus Lipsius, he had the misfortune to be robbed, which obliged him to return immediately to Leyden. Meanwhile his father was grown quite angry at him for deserting the study of the law, and refused to furnish him with money; which drove him to bear arms, as he afterwards did two years in Hungary and Bohemia. It happened at that time, that the baron of Popel, who was his friend, was arrested by an order from the emperor; and thinking himself extremely ill used, he drew up a kind of manifesto by way of apology, which he sent to Cluver to translate into Latin. This Cluver did for him, and caused it to be printed at Leyden; which so displeased the emperor, that he complained by his ambassador to the States, and had Cluver arrested. Cluver however was soon set at liberty;



liberty; upon which he returned to his geographical studies; and that nothing might be wanting to perfect him in them, he travelled through several countries; through England, France, Germany, and Italy. He was also a prodigious linguist, being able to talk with ease and fluency, as we are told, no less than ten languages. He died at Leyden 1623, only 43 years old.

Cluver published in his life-time, "*De tribus Rheni alveis. Germania antiqua. Sicilia antiqua. Italia antiqua:*" and Vorf-tius published after his death another work, entitled, "*Introductio in universam Geographiam tam veterem quam novam, &c.*" But, as Cellarius observed, there is not that nicety and exactness shewn in this last work, as in his former; especially in his "*Italia Antiqua,*" and "*Sicilia Antiqua.*"

COBDEN (EDWARD), D. D. and chaplain in ordinary to George II. was early in life chaplain to Bishop Gibson, to whose patronage he was indebted for the following preferments; viz. the united rectories of St. Austin and St. Faith in London, with that of Acton in Middlesex, a prebend in St. Paul's, another at Lincoln, and the archdeaconry of London, in which last he succeeded Dr. Tyrwhit in July 1742. His earliest publication was, "*A Letter from a Minister to his Parishioner, upon his building a Meeting-house,*" 8vo. "*A short Character of Mrs. Jessop, Widow of the late Rev. Mr. Jessop of Temsford in Bedfordshire, and Mother of Mrs. Cobden,*" is printed in his works. Seven of his Sermons are enumerated in Letsome's "*Preacher's Assistant;*" and "*A Charge to the Clergy of London, April 22, 1746, with a short Character of Dr. Roper,*" was printed in 1747. His celebrated sermon, preached before the king at St. James's Dec. 11, 1748, was entitled, "*A Persuasive to Chastity.*" In an advertisement the doctor observes, "that it having given occasion to some unjust censures, he thought proper to publish it, hoping that nothing in the sentiment or expression will be found unworthy of the sacred function of a preacher of the Gospel, or of the serious attention of a Christian assembly." In 1748 he published an 8vo volume of "*Poems on several Occasions,*" for the benefit of his curate's widow; in 1755, "*An Essay tending to promote Religion,*" 8vo; and in 1756, "*A Poem sacred to the Memory of Queen Anne, for her bounty to the Clergy,*" 4to. His whole works were collected by himself, in 1757, under the title of "*Discourses and Essays, in Prose and Verse, by Edward Cobden, D.D. Archdeacon of London, and lately Chaplain to his Majesty King George II. above Twenty-two years, in which Time most of these Discourses were preached before him. Published chiefly for the use of his Parishioners,*" one large 4to volume, divided in two parts. Of this volume 250 copies only were printed, 50 of which were appropriated to a charitable use. The first part of it contains



contains 28 discourses preached on various occasions between the years 1720 and 1754; inscribed to the parishioners of Acton, and of the united parishes of St. Austin and St. Faith, for whose service they were chiefly composed. "As age and infirmities," he tells them, "have even almost disabled me from instructing you in the pulpit (after fifty years constant discharge of that duty) it is my desire to preach to you somewhat longer from the press; that those things you have formerly heard, may be fixed deeper in your memories, and copied out in your conduct. I am in hopes, the interesting relation we bear to each other, will engage you to read them with candour, and consider them with attention. I can truly affirm, that I have given you no other directions than what I have myself wished and endeavoured to follow." The second part of the volume is a republication (with additions) of the poems already mentioned, and contains "An Essay sacred to the Memory of Queen Anne, for her Bounty to the Clergy;" with "An Essay tending to promote Religion; inscribed to Sir John Barnard, in token of Respect for his Integrity in a corrupted age." This essay, the author says, "is of a miscellaneous nature, consisting partly of verse and partly of prose, and contains some queer antiquated notions concerning the disposal of ecclesiastical preferments." The immediate cause of it was the author's being disappointed of a canonry of St. Paul's, to which he had "no other pretensions but duty, justice, and reason, unless it were the exceeding convenience" of that preferment, as he had most of Pater-Noster-Row already under his care. "Another reason," he says, "is, that as it is attended with riches, it would at this time be very agreeable to let into my barren pastures a small rivulet from the stream of plenty; and, as my little prebend in that church affords me some money for bread, this would amply supply me with butter. The last I shall mention is, that as archdeacon of London, my place in the choir is next to that of our worthy dean; and when striplings are made residentiaries, they are still pushing for precedence, which they think they have a right to (and I never contested), as most money includes most honour. Now the uniting a canonry with the archdeaconry would prevent all disputes, and make matters quite easy, which would be an excellent thing in a cathedral: for clergymen, as well as others, have a spice of ambition." In 1762 Dr. Cobden lost his wife; whom he survived little more than two years, dying April 22, 1764, aged more than 80.

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COCKBURN (CATHERINE), the daughter of captain David Trotter, a Scots gentleman, and sea commander in the reign of Charles II. was born in London, August 16, 1679. She gave marks of a genius for poetry, before she had passed her childhood: and in her 17th year produced a tragedy called "Agnes de Castro," which was acted in 1695. This performance, and some verses ad-  
dressed



ressed to Congreve upon his "Mourning Bride" in 1697, laid the foundation of her acquaintance with that writer. In 1698, she brought a second tragedy upon the stage, and in 1701 a third tragedy and a comedy. She also joined about the same time with several other ladies in paying a tribute to the memory of Dryden, who was lately dead; and their poems were published together under the title of "The Nine Muses." But poetry and dramatic writing were the least of this lady's talents: she had a great and philosophic turn of mind, and began to project a defence of Locke's "Essay on the human Understanding," against some remarks which had been made upon it at several times by Dr. Burnet of the Charter-house. This defence was finished as early as Dec. 1701, when she was but 22 years of age; and it was drawn up in so masterly a way, and so much to the satisfaction of Mr. Locke, that he desired Mr. King, afterwards lord high chancellor of England, to make her a visit and a present of books. It is remarkable of this lady, that though born a Protestant, she had yet, when very young, an intimacy with several considerable Popish families; and was seduced by them into the church of Rome, in which she continued stedfast for many years. But now her mind was opened, and her way of thinking enlarged; and she grew weary of that communion, which she is supposed to have left in about 1707. In 1708, she was married to Mr. Cockburn, son of Dr. Cockburn, an eminent and learned divine of Scotland; and after her marriage entirely diverted from her studies for many years, by attending upon the duties of a wife and a mother. However, her zeal for Locke's character and writings drew her again into public, when she vindicated his principles, concerning the resurrection of the same body, against the injurious imputation of Dr. Holdsworth. She wrote two pieces upon this occasion, the latter of which was not published till after her death.

Her remarks upon some writers in the controversy concerning the foundation of moral duty were begun in 1739, and finished the year following. They continued in MS. till 1743, when they were published in "The Works of the Learned," and "inscribed with the utmost deference to Alexander Pope, Esq. by an admirer of his moral character." Dr. Rutherford's "Essay on the Nature and Obligations of Virtue," which was published in 1744, soon engaged her attention, and appeared to her so very exceptionable, that she resolved to attempt a confutation of it. This she drew up with great perspicuity, spirit, and elegance, and transmitted her MS. to Mr. Warburton, who published it with a preface of his own, 1747. She died in 1749, in her 71st year, and was interred at Long Horsley near her husband, who died a year before her: they had this short sentence on their tomb, "Let their works praise them in the gates. Prov. xxx. 31." She was indeed a most uncommon lady; no less celebrated for her beauty in her younger years,  
than



than for her genius and accomplishments. She was small of stature, but had a remarkable liveliness in her eye, and delicacy of complexion, which continued to her death. The collection of her works, lately exhibited to the world in two volumes, 8vo, is so incontestible a proof of the superiority of her genius, as in a manner supercedes all that can be said of it. But her abilities as a writer, and the merit of her performances, will not have full justice done them, without duly attending to the peculiar circumstances in which they were produced: her early youth, for instance, when she wrote some; her very advanced age, and ill state of health, when she drew up others; the uneasy situation of her fortune during the whole course of her life; and an interval of near 20 years in the vigour of it, spent in the cares of a family, without the least leisure for reading or contemplation: after which, with a mind so long diverted and encumbered, resuming her studies, she instantly recovered it's entire powers; and in the hours of relaxation from her domestic employments, pursued to their utmost limits some of the deepest inquiries, of which the human understanding is capable.

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**CODRINGTON** (**CHRISTOPHER**), a brave soldier and admirable scholar, was born at Barbadoes in 1668, and had part of his education in that island. He afterwards came over to England, and was admitted a gentleman-commoner of Christ church in Oxford, 1685; where having taken a degree in arts, he was elected a probationer fellow of All Souls college in 1689. He became perfect, it is said, not only in logic, history, and the ancient and modern languages, but likewise in poetry, physic, and divinity. Thus qualified, he went into the army, but without quitting his fellowship; and being a well bred and accomplished gentleman, as well as a scholar, he soon recommended himself to the favour of king William. He was made captain in the first regiment of foot guards, and seems to have been instrumental in driving the French out of the island of St. Christopher's, which they had seized at the breaking out of the war between France and England: but it is more certain, that he was at the siege of Namur in 1695. Upon the conclusion of the peace of Ryswick, he was made captain-general and governor in chief of the Leeward Caribbee islands, in which office he met with some trouble: for in 1701, several articles were exhibited against him to the house of commons in England, but he was honourably acquitted from all imputations. In 1703, he was at the attack upon Guadaloupe, belonging to the French, in which he shewed great bravery, though that enterprize happened to be unsuccessful. Some time after, he resigned the government of the Leeward Islands, and led a studious and retired life. For a few years before his death, he chiefly applied himself to church history and metaphysics; and his elogist tells us, that "if he excelled in any thing, it was in metaphysical learning, of which he was perhaps the greatest



greatest master in the world." He died in Barbadoes, April 7, 1701, and was buried there the day following; but his body was afterwards brought over to England, and interred, June 19, 1716, in All Souls college, Oxford. Two Latin orations to his memory were spoken there by two fellows of that college; one by Digby Cotes, M. A. the university orator at his interment; the other, the next day, by Edward Young, LL. B. at the laying the foundation stone of his library. Over his grave a black marble stone was soon after laid, with no other inscription on it but "CODRINGTON."

By his last will, he bequeathed his two plantations in Barbadoes, and part of the island Barbuda, to the society for propagating the gospel in foreign parts; and left a noble legacy to All Souls college, of which he had been fellow. This legacy consisted of his books, which were valued at 6000*l.* and 10,000*l.* to be laid out; 6000*l.* in building a library, and 4000*l.* in furnishing it with books. He was the author of some poems in the "*Musæ Anglicanæ*," printed at London in 1741; and of a copy of verses inscribed to Sir Samuel Garth upon his "*Dispensary*."

COKE (SIR EDWARD), lord chief-justice of England, and one of the most eminent lawyers which this kingdom has produced, was descended from an ancient family in Norfolk; and born at Mileham in that county, 1549. His father was Robert Coke, Esq. of Mileham; his mother Winifred, daughter and coheirefs of William Knightley, of Margrave Knightley in Norfolk. At ten years of age, he was sent to a free-school at Norwich; and from thence removed to Trinity college in Cambridge. He remained in the university about four years, and went from thence to Clifford's-Inn in London; and the year afterwards was entered a student of the Inner Temple. We are told, that the first proof he gave of the quickness of his penetration and the solidity of his judgment, was his stating the cook's case of the Temple, which it seems had puzzled the whole house, so clearly and exactly, that it was taken notice of and admired by the bench. It is not at all improbable, that this might promote his being called early to the bar, as he was at the end of six years, which in those strict times was held very extraordinary. He himself has informed us, that the first cause he moved in the King's Bench, was in Trinity term 1578; when he was council for Mr. Edward Denny, vicar of Northinham, in Norfolk, in an action of *scandalum magnatum* brought against him by Henry Lord Cromwell. About this time he was appointed reader of Lyon's-Inn, when his learned lectures were much resorted to; and so continued for three years. His reputation increased so fast, and with it his practice, that when he had been at the bar but a few years, he thought himself in a condition to pretend to a lady of one of the best families, and at the same time of the best fortune in Norfolk. The lady was Bridget, daughter and coheirefs of John Pesham.



ton, Esq. whom he soon married, and with whom he had first and last 30,000l.

By this marriage, he acquired great preferments. The cities of Coventry and Norwich chose him their recorder; the county of Norfolk one of their knights in parliament; and the house of commons their speaker, in the 35th year of queen Elizabeth. The queen likewise appointed him solicitor-general in 1592, and attorney-general the year following. Some time after he lost his wife, by whom he had ten children: and in 1598, he married Elizabeth, daughter of Thomas Lord Burleigh, afterwards earl of Exeter, and relict of Sir William Hatton. As this marriage was the source of many troubles to both parties, so the very celebration of it occasioned no small noise and disquiet, by an unfortunate circumstance that attended it. There had been the same year so much notice taken of irregular marriages, that archbishop Whitgift had signified to the bishops of his province, to prosecute strictly all that should either offend in point of time, place, or form. Now, whether Coke looked upon his own or the lady's quality, and their being married with the consent of the family, as setting them above such restrictions, or whether he did not consider at all about it, certain it is, that they were married in a private house without either banns or licence: upon which he and his new married lady, the minister who officiated, Thomas lord Burleigh, and several other persons, were prosecuted in the archbishop's court; but upon their submission, by their proxies, absolved from excommunication and the penalties consequent upon it, because, says the record, they had offended, not out of contumacy, but through ignorance of the law in that point. The affair of greatest moment, in which as attorney-general he had a share in this reign, was the prosecution of the earls of Essex and Southampton; who were brought to the bar in Westminster-hall, before the lords commissioned for their trial, Feb. 19, 1600. After he had laid open the nature of the treason, and the many obligations the earl of Essex was under to the queen, he is said to have closed with these words, that, "by the just judgment of God, he of his earldom should be Robert the last, that of a kingdom thought to be Robert the first."

In May 1603, he was knighted by king James; and the same year managed the trial of Sir W. Raleigh at Winchester, whither the term was adjourned on account of the plague being at London. He lessened himself greatly in the opinion of the world, by his treatment of that unfortunate gentleman; for he exerted a fury and scurrility of language against him hardly to be paralleled.

Jan. 27, 1605-6, at the trial of the gunpowder conspirators, and March 28 following, at the trial of the Jesuit Garnet, he made two very elaborate speeches, which were soon after published in a book, entitled, "A true and perfect Relation of the whole Proceedings against the late most barbarous Traitors, Garnet a Jesuit, and



and his Confederates, &c. 4to. 1606. Cecil, earl of Salisbury, observed in his speech upon the latter trial, "that the evidence had been so well distributed and opened by the attorney-general, that he had never heard such a mass of matter better contracted, nor made more intelligible to the jury." This appears to have been really true; so true, that many to this day esteem this last speech, especially, his master-piece.

It was probably in reward for this service, that he was appointed lord chief-justice of the common-pleas; as he was the same year. The motto he gave upon his rings, when he was called to the degree of serjeant, in order to qualify him for this promotion, was, "*Lex est tutissima cassis*;" that is, "*The law is the safest helmet*." Oct. 25, 1613, he was made lord chief justice of the king's-bench; and in Nov. was sworn one of his majesty's privy council. In 1615, the king deliberating upon the choice of a lord chancellor, when that post should become vacant by the death or resignation of Egerton lord Ellesmere, Sir Francis Bacon wrote to his majesty a letter upon that subject, wherein he has the following passage, relating to the lord chief justice: "If you take my Lord Coke, this will follow. First, your majesty shall put an over-ruling nature into an over-ruling place, which may breed an extreme. Next, you shall blunt his industries in matter of finances, which seemeth to aim at another place. And lastly, popular men are no sure mounters for your majesty's saddle." The disputes and animosities between these two great men are well known. They seem, as a certain writer observes, to have been personal; and they lasted to the end of their lives.

Sir Thomas Overbury's murder in the Tower now broke out, at the distance of two years after; for Overbury died, Sept. 16, 1613, and the judicial proceedings against his murderers did not commence till Sept. 1615. In this affair Sir Edward acted with great vigour, and, as some think, in a manner highly to be commended; yet his enemies, who were numerous, and had formed a design to humble his pride and insolence, took occasion from certain circumstances to represent him in a bad light both to the king and people. Many circumstances concurred at this time to hasten his fall. He was led to oppose the king in a dispute relating to his power of granting commendams; and James did not like to have his prerogative disputed, even in cases where it might well be questioned. He had a contest with the lord chancellor Egerton; in which it is universally allowed, that he was much to be blamed. Sir Edward, as a certain historian informs us, had heard and determined a case at common law; after which it was reported that there had been juggling. The defendant, it seems, had prevailed with the plaintiff's principal witness not to attend, or to give any evidence in the cause, provided he could be excused. One of the defendants agents undertook to excuse him; and carrying the man to a tavern, called for a gallon of sack in a vessel, and bid him drink. As soon as he



had laid his lips to the flaggon, the defendant's agent quitted the room. When this witness was called, the court was informed, that he was unable to come; to prove which, this agent was produced, who deposed, "that he left him in such a condition, that if he continued in it but a quarter of an hour, he was a dead man." For want of this person's testimony the cause was lost, and a verdict given for the defendant. The plaintiffs finding themselves injured, carried the business into chancery for relief; but the defendants, having had judgment at common law, refused to obey the orders of that court. Upon this, the lord chancellor commits them to prison for contempt of the court: they petition against him in the star-chamber; the lord chief justice Coke joins with them, foment the difference, and threatens the lord chancellor with a *præmunire*. The chancellor makes the king acquainted with the business, who after consulting Sir Francis Bacon, then his attorney, and some other lawyers upon the affair, justified the lord chancellor, and gave a proper rebuke to Coke.

Though his disgrace be variously accounted for, be the causes what they may, he was brought upon his knees before the council at Whitehall, June 1616; and offences were charged upon him by Yelverton, the solicitor-general.

He was soon after presented at the council table upon his knees, when secretary Winwood informed him, that report had been made to his majesty of what had passed there before, together with the answer that he had given, and that too in the most favourable manner; that his majesty was no ways satisfied with respect to any of the heads; but that notwithstanding, as well out of his own clemency, as in regard to the former services of his lordship, the king was pleased not to deal heavily with him: and therefore had decreed, 1. That he be sequestered from the council-table, until his majesty's pleasure be further known. 2. That he forbear to ride his summer circuit as justice of assize. 3. That during this vacation, while he had time to live privately and dispose himself at home, he take into his consideration and review, his books of reports; wherein, as his majesty is informed, be many extravagant and exorbitant opinions set down and published for positive and good law: and if in reviewing and reading thereof, he find any thing fit to be altered or amended, the correction is left to his discretion. Among other things, the king was not well pleased with the title of those books, wherein he styled himself "lord chief justice of England;" whereas he could challenge no more, but lord chief justice of the King's-bench. And having corrected what in his discretion he found meet in these reports, his majesty's pleasure was, he should bring the same privately to himself, that he might consider thereof, as in his princely judgment should be found expedient. Hereunto Mr. Secretary advised him to conform himself in  
all



all duty and obedience, as he ought ; whereby he might hope that his majesty in time would receive him again to his gracious and princely favour. To this the lord chief justice made answer, that he did in all humility prostrate himself to his majesty's good pleasure ; that he acknowledged that decree to be just, and proceeded rather from his majesty's exceeding mercy than his justice ; gave humble thanks to their lordships for their goodness towards him ; and hoped that his behaviour for the future would be such, as would deserve their lordships favours. From which answer of Sir Edward's we may learn, that he was, as such men always are, as dejected and fawning in adversity, as he was insolent and overbearing in prosperity ; the same meanness and poorness of spirit influencing his behaviour in both conditions.

In October he was called before the chancellor, and forbid Westminster Hall ; and also ordered to answer several exceptions against his reports. In November, the king removed him from the office of lord chief justice. Upon his disgrace, Sir Francis Bacon wrote him an admonitory letter, in which he remonstrates to him several errors in his former behaviour and conduct.

Low as Sir Edward was fallen, he was afterwards restored to credit and favour ; the first step to which was, his proposing a match between the earl of Buckingham's elder brother, Sir John Villiers, and his younger daughter by the lady Hatton : for he knew no other way of gaining that favourite. This however occasioned a prodigious dispute and quarrel between Sir Edward and his wife : who, resenting her husband's attempt to dispose of her daughter without asking her leave, carried away the young lady, and lodged her at Sir Edmund Withipole's house near Oatlands. Upon this, Sir Edward wrote immediately to the earl of Buckingham, to procure a warrant from the privy council to restore his daughter to him ; but before he received an answer, discovering where she was, he went with his sons, and took her by force, which occasioned lady Hatton to complain in her turn to the privy-council. Much confusion followed ; and this private match became at length an affair of state. The differences were at length made up, in appearance at least, Sept. 1617 ; Sir Edward was restored to favour, and reinstated in his place as privy counsellor ; and Sir J. Villiers was married to Mrs. Frances Coke at Hampton Court, with all the splendor imaginable. This wedding however cost Sir Edward dear. For besides 10,000*l.* paid in money at two payments, he and his son Sir Robert did, pursuant to articles and directions of the lords of the council, assure to Sir John Villiers a rent charge of 2000 marks per annum, during Sir Edward's life : and of 900*l.* a year during the lady Hatton's life, if she survived her husband ; and after both their deaths, the manor of Stoke in Buckinghamshire of the value of 900*l.* per annum, to Sir John Villiers and his lady, and to the heirs of her body.



All this time the quarrel subsisted between him and his wife: and many letters are still extant, which shew a great deal of heat and resentment in both parties. At the time of the marriage, lady Hatton was confined at the complaint of her husband: for, since her marriage, she had purchased the island and castle of Purbeck, and several other estates in different counties; which made her greatly independent of her husband. However, their reconciliation was afterwards effected, but not till July 1621, and then by no less a mediator than the king.

A parliament was summoned, and met Jan. 1620-1; and in Feb. there was a great debate in the House of Commons upon several points of importance, such as liberty of speech, the increase of popery, and other grievances. Sir Edward Coke was a member, and his age, experience, and dignity, gave him great weight there: but it very soon appeared, that he resolved to act a different part from what the court, and more especially the great favourite Buckingham, expected. He spoke very warmly; and also took occasion to shew, that proclamations against the tenor of acts of parliament were void: for which he is highly commended by Camden. The houses being adjourned by the king's command in June, met again in November; and fell into great heats about the commitment of Sir Edwin Sands, soon after their adjournment, which had such unfortunate consequences, that the commons protested, Dec. 18, against the invasion of their privileges. The king prorogued the parliament upon the 21st; and on the 27th, Sir Edward Coke was committed to the Tower, his chambers in the Temple broke open, and his papers delivered to Sir Robert Cotton and Mr. Wilson to examine. Jan. 6, 1621-2, the parliament was dissolved: and the same day Sir Edward was charged before the council with having concealed some true examinations in the great cause of the earl of Somerset, and obtruding false ones; nevertheless, he was soon after released, but not without receiving high marks of the king's resentment: for he was a second time turned out of the privy council, the king giving him this character, that "he was the fittest instrument for a tyrant, that ever was in England." And yet, says Wilson, in the house he called the king's prerogative an overgrown monster. Towards the close of 1623, he was nominated with several others, to whom large powers were given, to go over to Ireland; which nomination, though accompanied with high expressions of kindness and confidence, was made with no other view, but to get him out of the way, for fear he should be troublesome: but he did not go. He remained firm in his opinions, nor does it appear that he ever sought to be reconciled to the court; so that he was absolutely out of favour at the death of king James.

In the beginning of the next reign, when it was found necessary to call a second parliament, he was pricked for sheriff of Bucks in 1625, to prevent his being chosen. He laboured all he could to avoid



avoid it, but in vain; so that he was obliged to serve the office, and to attend the judges at the assizes, where he had often presided as lord chief justice. This did not hinder his being elected knight of the shire for Bucks, in the parliament of 1628, in which he distinguished himself more than any man in the House of Commons, spoke warmly for the redress of grievances, argued boldly in defence of the liberty of the subject, and strenuously supported the privilege of the House.

After the dissolution of this parliament, which happened the March following, he retired to his house at Stoke Pogey, in Buckinghamshire, where he spent the remainder of his days; and there, Sept. 3, 1634, breathed his last in his 86th year, expiring with these words in his mouth, as his monument informs us: "Thy kingdom come, thy will be done."

While he lay upon his death-bed, Sir Francis Windebank, by an order of council, came to search for seditious and dangerous papers; by virtue whereof he took his "Commentary upon Littleton," and the "History of his Life" before it, written with his own hand, his "Commentary upon Magna Charta, &c." the "Pleas of the Crown," and the "Jurisdiction of Courts," his eleventh and twelfth "Reports" in MS. and fifty-one other MSS. with the last will of Sir Edward, wherein he had been making provision for his younger grand-children. The books and papers were kept till seven years after, when one of his sons, in 1641, moved the House of Commons, that the books and papers taken by Sir Francis Windebank might be delivered to Sir Robert Coke, heir of Sir Edward, which the king was pleased to grant. Such of them as could be found were accordingly delivered up, but the will was never heard of more.

Sir Edward Coke was in his person well proportioned, and his features regular. He was neat, but not nice, in his dress; and is reported to have said, "that the cleanness of a man's cloaths ought to put him in mind of keeping all clean within." He had great quickness of parts, deep penetration, a faithful memory, and a solid judgment. He was wont to say, that "matter lay in a little room;" and in his pleadings he was concise, though in set speeches, and in his writings, too diffuse. As he derived his fortune, his credit, and his greatness, from the law, so he loved it to a degree of intemperance. He committed every thing to writing with an industry beyond example, and published a great deal. He met with many changes of fortune; was sometimes in power, and sometimes in disgrace. He was however so excellent at making the best of a disgrace, that king James used to compare him to a cat, who always fell upon her legs. He was upon occasion a friend to the church and clergy; and thus, when he had lost his public employments, and a great peer was inclined to question the rights of the church of Norwich, he hindered it, by telling him plainly, that "if he proceeded, he would put on his cap and gown again, and follow the cause through



through Westminster-hall." He had many benefices in his own patronage, which he is said to have given freely to men of merit; declaring, in his law language, that "he would have law livings pass by livery and seisin, and not by bargain and sale."

About 1600 were published in folio, the first parts of the "Reports of Sir Edward Coke, Knight, her majesty's attorney-general, of divers resolutions and judgments given with great deliberation by the reverend judges and sages of the law, of cases and matters in law, which were never resolved or adjudged before; and the reasons and causes of the said resolutions and judgments during the most happy reign of the most illustrious and renowned queen Elizabeth, the fountain of all justice, and the life of the law." The second, third, and so on to the eleventh part of the Reports, were all published by himself in the reign of James I. The twelfth part of his Reports hath a certificate printed before it, dated Feb. 2, 1655, and subscribed E. Bulstrode; signifying, that he conceives it to be the genuine work of Sir Edward Coke. To the title of the thirteenth part is, "Select Cases in Law, reported by Sir Edward Coke;" and these are asserted to be his in a preface signed with the initials J. G. In 1614 there was published, "A Speech and Charge at Norwich Assizes," intended to pass for Sir Edward Coke's; but he clearly disclaims it, in the preface to the seventh part of his Reports. He did indeed make a speech at that time, and in some measure to this purpose; but these notes of it were gathered and published without his knowledge, in a very incorrect and miserable manner, and published with a design to prejudice and expose him. In 1614 was published in folio, "A Book of Entries, containing perfect and approved precedents of courts, declarations, informations, complaints, indictments, bars, duplications, rejoinders, pleadings, processes, continuances, essoins, issues, defaults, departure in despite of the court, demurrers, trials, judgments, executions, and all other matters and proceedings, in effectual, concerning the practical part of the laws of England, in actions, real, personal, mixed, and in appeals: being very necessary to be known, and of excellent use for the modern practice of the law, many of them containing matters in law, and points of great learning; collected and published for the common good and benefit of all the studious and learned professors of the laws of England."

His "Institutes," divided into four parts, being the first translation and comment upon the "Tenures of Sir Thomas Littleton," one of the judges of the Common Pleas in the reign of Edward IV. was published in his life-time, in 1628; but that edition was very incorrect. There was a second published in 1629, said to be revised by the author, and in which this work is much amended; yet several mistakes remained even in that. The second part of the "Institutes" gives us Magna Charta, and other select statutes, in the languages in which they were first enacted, and much more correct



than they were to be had any where else. He adds to these a commentary full of excellent learning, wherein he shews how the common law stood before those statutes were made, how far they are introductory of new laws, and how far declaratory of the old; what were the causes of making them; to what ends they were made, and in what degree, at the time of his writing, they were either altered or repealed. The third part of the "Institutes" contains the criminal law, or pleas of the crown; where, among other things, he shews, in regard to pardons and restitutions, how far the king may proceed by his prerogative, and where the assistance of parliament is necessary. The fourth part of the "Institutes" comprehends the jurisdiction of all the courts in this kingdom, from the high court of parliament down to the court-baron. This part not being published till after his decease, there are many inaccuracies, and some greater faults in it, which were animadverted upon, and amended, in a book written by William Prynne, Esq. and published in 1669.

We have besides of his, 1. A Treatise of Bail and Mainprize, 1637, 4to. 2. Reading on the State of Fines 27 Ed. I. French, 1662, 4to. 3. Complete Copyholder, 1640, 4to. There was added, in another edition of this book, in 1650, 4to. "Calthorpe's Reading between a Lord of a Manor and a Copyholder his Tenant, &c." and in the editions in 12mo, 1668 and 1673, there is a supplement.

COKE, or COOKE (JOHN), secretary of state in king Charles the First's reign, was a younger brother of Sir Francis Cooke, and born at Trusley, in Derbyshire, of an ancient family there, allied to the best in that country. He was probably educated at Westminster school: and on the 22d of April, 1580, admitted scholar of Trinity college, in Cambridge. After having taken his degree of bachelor of arts, he was chosen fellow of the same college, about the 4th of April, 1584. He continued long in the university; and being taken notice of for his learning, was chosen public professor of rhetoric; in which employment he so distinguished himself by his ingenious and critical lectures, that rhetoric seemed not to be so much an art to him, as his nature. Then he travelled beyond the seas for some time, in the company of a person of quality, and returned rich in languages, remarks, and experience; having avoided all the dangers incident to him on account of his religion by this prudent declaration, that he came to learn, and not to search. Afterwards he retired into the country, in the condition of a private gentleman, till after he was fifty years of age; when, upon some reputation he had for industry and diligence, he was called to some painful employment in the office of the navy, which he discharged well, and was made secretary thereof. Afterwards, partly through his own merit, and partly through the interest of Fulk Greville, lord Brook, to whom he was related, he was made master of the requests; and at



last secretary of state, about the year 1620, in the room of Sir Albert Moreton, deceased: he was also knighted. In the first and third parliaments of king Charles I. he was one of the representatives for the university of Cambridge, and made several speeches in parliament. He kept himself strictly to the law of the land, and governed himself with great prudence; but, notwithstanding his great caution, on the 8th of November, 1641, a messenger of the House of Commons was sent to fetch him up out of Derbyshire, to answer some complaints made against him, about some commitments in the year 1628. He is also accused, though unjustly, of having put into the king's hands a paper from the Scots, instead of the genuine articles of pacification at York; and to have so far complied with the change of the times, as to have brought propositions from the parliament to the king, as actively as formerly he had carried messages from the king to the parliament. However, after having continued secretary of state about twenty years, he was removed to make room for Sir Henry Vane; and died the 8th of September, 1644.

He had a brother named GEORGE, educated at Pembroke-hall, in Cambridge, who was rector of Biggrave, in Hertfordshire, and afterwards successively bishop of Bristol and Hereford: a meek, grave, and quiet man, like himself; much beloved of those who were subjected to his jurisdiction. He was involved in the same condemnation with the rest of his brethren the bishops, for subscribing the protest in parliament in preservation of their privileges. He died in low circumstances, on the 10th of December, 1646, and was buried in Hereford cathedral, where there is a long, obscure, and almost unintelligible epitaph, to his memory.

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COLBERT (JOHN BAPTIST), marquis of Segnelai, one of the greatest statesmen that France ever had, was born at Paris, in 1619, and descended from a family that lived at Rheims in Champagne, no way considerable for its splendour and antiquity. His grandfather is said to have been a wine-merchant, and his father at first followed the same occupation; but afterwards traded in cloth, and at last in silk. Our Colbert was instructed in the arts of merchandize, and afterwards became clerk to a notary. In 1648 his relation, John Baptist Colbert, lord of St. Pouange, preferred him to the service of Michael le Tellier, secretary of state, whose sister he had married; and here he discovered such diligence and exactness in executing all the commissions that were entrusted to his care, that he quickly grew distinguished.

One day his master sent him to cardinal Mazarine, who was then at Sedan, with a letter written by the queen mother, and ordered him to bring it back, after that minister had seen it. Colbert carried the letter, and would not return without it, though the cardinal treated him roughly, used several arts to deceive him, and obliged him



to wait for it several days. Some time after, the cardinal returning to court, and wanting one to write his agenda or memoranda, desired Le Tellier to furnish him with a fit person for that employment; and Colbert being presented to him, the cardinal had some remembrance of him, and desired to know where he had seen him. Colbert was afraid of putting him in mind of Sedan, lest the remembrance of his importunity, in demanding the queen's letter, should renew the cardinal's anger; but his eminency was so far from hating him for his faithfulness to his late master, that he received him on condition that he should serve him with the like zeal and fidelity.

Colbert applied himself wholly to the advancement of his master's interests, and gave him so many marks of his diligence and skill, that afterwards he made him his intendant. He accommodated himself so dexterously to the inclinations of that minister, by retrenching his superfluous expences, that he was entrusted with the management of that gainful trade of selling benefices and governments. It was by Colbert's counsel, that the cardinal obliged the governors of frontier places to maintain their garrisons with the contributions they exacted; with which advice his eminency was extremely pleased. He was sent to Rome, to negotiate the reconciliation of cardinal de Rets, for which the pope had shewed some concern; and to persuade his holiness to consent to the disincorporating of Castro, according to the treaty concluded with his predecessor, Urban VIII.

Upon the whole, Mazarine had so high an opinion of Colbert's abilities, and withal such a regard for his faithful services, that at his death, which happened in 1661, he earnestly recommended him to Lewis XIV. as the properest person to regulate the finances, which at that time stood in much need of reformation. Lewis accepted the recommendation, and made Colbert intendant of the finances. He applied himself to their regulation, and succeeded; though it procured him many enemies, and some affronts. France is also obliged to this minister for establishing at that time her trade with the East and West Indies: a great design, and from which she has reaped innumerable advantages.

In 1664 he became superintendant of the buildings; and from that time applied himself so earnestly to the enlarging and adorning of the royal edifices, that they are at present master-pieces of architecture. He increased the beauty and convenience of the capital city; and he did it with great magnificence and grandeur.

The public was obliged to this same minister for the establishment of the academy for painting and sculpture in 1664. The king's painters and sculptors, with other skilful professors of those arts, being prosecuted at law by the master-painters at Paris, joined together, and began to form a society, under the name of the Royal Academy for Sculpture and Painting. Their design was to keep



public excercises, for the sake of improving those fine arts, and advancing them to the highest degree of perfection. They put themselves under the protection of Mazarine, and chose chancellor Seguier their vice protector; and after Mazarine's death chose Seguier their protector, and Colbert their vice-protector. It was at his solicitation that they were finally established by a patent, containing new privileges, in 1664. Colbert, being made protector after the death of Seguier, thought fit that an historiographer should be appointed, whose business it should be to collect all curious and useful observations, that should be made at their conferences. This was accordingly done, and his majesty was pleased to settle on him a salary of three hundred livres.

To Colbert also the lovers of naval knowledge are obliged for the erection of the Academy of Sciences; for the making of which the more useful, he caused to be erected, in 1667, the Royal Observatory at Paris, which was first inhabited by Cassini.

But these are not the only obligations France has to that minister: she owes to him all the advantages she receives by the union of the two seas; a prodigious work, begun in 1666, and finished in 1680. Colbert was also very intent upon matters of a more private nature, such as regarded the order, decency, and well-being of society. He undertook to reform the courts of justice, and to put a stop to the usurpation of noble titles; which it seems was then very common in France. In the former of those attempts he failed, in the latter he succeeded.

In 1669 he was made secretary of state, and entrusted with the management of affairs relating to the sea; and his performances in this province were answerable to the confidence his majesty reposed in him. In 1672 he was made minister of state: for how busied soever he was in the regulation of public affairs, yet he never neglected his own or his family's interest and grandeur, or missed any opportunity of advancing either. He had been married many years, and had sons and daughters grown up; all of which, as occasion served, he took care to marry to great persons.

Business was certainly Colbert's natural turn; and he not only loved it, but was very impatient to be interrupted in it. A lady of great quality was one day urging him, when he was in the height of his power, to do her some piece of service; and perceiving him inattentive and inflexible, threw herself at his feet, in the presence of above a hundred persons, crying, "I beg your greatness, in the name of God, to grant me this favour." Upon which Colbert, kneeling down over against her, replied, in the same mournful tone, "I conjure you, madam, in the name of God, not to disturb me."

This great minister died of the stone, Sept. 6, 1683, in his 65th year; leaving behind him six sons and three daughters. He was of a middle stature, rather lean than fat. His mien was low and de-

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jected, his air gloomy, and his aspect stern. He slept little, and was very sober. Though naturally sour and morose, he knew how to act the lover, and had mistresses. Upon the whole, he was a wise, active, generous-spirited minister; ever attentive to the interests of his master, the happiness of the people, the progress of arts and manufactures, and, in short, to every thing that could advance the credit and interest of his country.

COLE (WILLIAM), was the son of a clergyman, and born at Adderbury, in Oxfordshire, about 1626. After he had been well instructed in grammar learning and the classics, he was entered, in 1642, of Merton college, in Oxford. In 1650 he took a degree in arts; after which he left the university, and retired to Putney, near London; where he lived several years, and became the most famous simpler, or botanist, of his time. In 1656 he published "The Art of Simpling; or, An Introduction to the Knowledge of gathering Plants; wherein the Definitions, Divisions, Places, Descriptions, and the like, are compendiously discoursed of:" with which was also printed, "Perspicillum Microcosmologicum; or, A Prospective for the Discovery of the Lesser World: wherein Man is a Compendium, &c." And in 1657 he published, "Adam in Eden, or Nature's Paradise: wherein is contained the History of Plants, Herbs, Flowers, with their several original Names." At length, upon the Restoration of Charles II. in 1660, he was made secretary to Duppa, bishop of Winchester; in whose service he died, in 1662.

COLE (HENRY), a person of considerable learning in the sixteenth century, was born at Godshill, in the Isle of Wight, and educated in Wykeham's school, near Winchester. From thence he was chosen into New College, Oxon, of which he became perpetual fellow in 1523, and there studying the civil law, took the degree of bachelor in that faculty, March 3, 1529-30. Then he travelled into Italy, and improved himself in his studies at Padua, being a zealous Roman Catholic. Notwithstanding this, upon his return to England, he acknowledged king Henry VIII. to be the supreme head of the church in England. In 1540 he took the degree of doctor of the civil law, and in the same year resigned his fellowship, being then settled in London, an advocate in the court of Arches, prebendary of Yatminster Secunda in the church of Sarum, and about the same time made archdeacon of Ely. On the 11th of September, 1540, he was admitted to the rectory of Chelmsford, in Essex; and October the 5th following, collated to the prebend of Holborn, which he resigned April 19, 1541; and was the same day collated to that of Sneating, which he voided by cession on or before March 22d next ensuing, was on that very day collated to the prebend of Wenlakesbarne.



Wenlakesbarne. In 1542, October the 4th, he was elected warden of New College; and in 1545, made rector of Newton Longville, in Buckinghamshire. Soon after, when king Edward VI. came to the crown, Dr. Cole outwardly embraced, and preached up the Reformation, frequented the Protestants service, and communicated with them. However, altering his mind, or being disgusted at some of the proceedings then taken, he resigned his rectory of Chelmsford in 1547; and in 1551, his wardenship of New College; and the year following, his rectory of Newton Longville.

After Mary's accession to the crown, he became again a zealous Roman Catholic; and in 1554 was made provost of Eton college, of which he had been fellow. The same year, June 20, he had the degree of doctor in divinity conferred on him; and was one of the divines that disputed publicly at Oxford with archbishop Cranmer and bishop Ridley. He also preached the funeral sermon before archbishop Cranmer's execution. Moreover, he was appointed one of the commissioners to visit the university of Cambridge, was elected dean of St. Paul's the 11th of December, 1556, made (August 8, 1557) vicar-general of the spiritualties under cardinal Pole, archbishop of Canterbury; and the 1st of October following, official of the Arches, and dean of the Peculiars; and in November ensuing, judge of the court of Audience. In 1558 he was appointed one of the overseers of that cardinal's will. In the first year of queen Elizabeth's reign, he was one of the eight Catholic divines who disputed publicly at Westminster with so many Protestants, when that queen was about to settle a reformation in the church of England. He distinguished himself then, and afterwards, by his writings in favour of Popery: but that disputation, wherein Dr. Cole was spokesman, coming to nothing, he was deprived of his deanery, fined five hundred marks, and imprisoned. He died in or near Wood-street compter, in London, in December 1579.

The famous Leland hath eternized his memory amongst other learned men of our nation. He is elsewhere called, "A person more earnest than wise:" but R. Ascham highly commends him for his learning and humanity.

**COLES (ELISHA)**, author of a well-know dictionary, was born in Northamptonshire about 1640, and in 1658 was entered of Magdalen college, in Oxford. He left it without taking a degree; and going to London, taught Latin there to young people, and English to foreigners, about 1663. Afterwards he became one of the ushers of Merchant Taylor's school; but being there guilty of a very great fault, which is not any where expressly mentioned, he was forced to withdraw into Ireland, whence he never returned.

He was a curious and critical person in the English and Latin tongues, did much good in his profession, and wrote several useful  
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and necessary books for the instruction of beginners ; the titles of which are these: 1. *The Complete English Schoolmaster*, in 1674. 2. *The newest, plainest, and shortest Short-hand*, the same year. 3. *Nolens Volens ; or, You shall make Latin whether you will or no*: containing the plainest Directions for that Purpose, in 1675. To which is added, 4. *The youth's visible Bible*, being an alphabetical Collection from the Bible of such general Heads as were judged most capable of Hieroglyphics ; illustrated with twenty-four copper-plates, &c. 5. *An English Dictionary*, explaining all the hard Words and Terms used in Arts and Sciences ; with an etymological Derivation of such Terms from their proper Fountains, whether Hebrew, Greek, Latin, or French, or any other Language, in 1676. 6. *An English-Latin and Latin-English Dictionary* ; containing all things necessary for the translating either language into the other. To which end, many things that were erroneous are rectified, many superfluities retrenched, and very many defects supplied, especially in the English-Latin part, in 1677, 4to. It was reprinted in 8vo, and has undergone more than twelve editions. 7. *The most natural and easy Method of learning Latin by comparing it with the English ; together with the holy History of Scripture-war, or the sacred Art Military*, in 1677. 8. *The Harmony of the Four Evangelists*, in a theatrical Paraphrase on the History of our Lord Jesus Christ, in 1679. 9. *The young Scholar's best Companion, or Guide from the A B C to the Latin Grammar*.

COLET (*Dr. JOHN*), a learned English divine, was born in the parish of St. Antholin, London, in 1466, and was the eldest son of Sir Henry Colet, knight, twice lord mayor, who had, besides him, twenty-one children. In 1483 he was sent to Magdalen college, in Oxford, where he spent seven years in the study of logic and philosophy, and took the degrees in arts. He was perfectly acquainted with Cicero's works, and no stranger to Plato and Plotinus, whom he read together, to the end that they might illustrate each other's meaning. He was forced, however, to read them only in their Latin translations ; for at school he had no opportunity of learning the Greek, nor at the university ; that language being then not only not taught, but thought unnecessary, and even discouraged.

Colet was also well skilled in mathematics ; so that having thus laid a good foundation of learning at home, he travelled abroad for farther improvement, first to France, and then to Italy ; and seems to have continued in those two countries from 1493 to 1497 : but before his departure, and indeed when he was of but two years standing in the university, he was instituted to the rectory of Denington, in Suffolk, to which he was presented by a relation of his mother, and which he held to the day of his death. This practice of taking livings while thus under age, has generally prevailed in  
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the church of Rome ; and Colet, being then an acolythe, which is one of their seven orders, was qualified for it.

Being arrived at Paris, he soon became acquainted with the learned there, with the celebrated Budæus in particular ; and was afterwards recommended to Erasmus. In Italy he contracted a friendship with several eminent persons, especially with his own countrymen Grocin, Linacer, Lily, and Latymer ; who were learning the Greek tongue, then but little known in England, under those great masters Demetrius, Angenus Politianus, Hermolaus Barbarus, and Pomponius Sabinus. He took this opportunity of improving himself in this language ; and having devoted himself to divinity, he read, while abroad, the best of the ancient fathers, particularly Origen, Cyprian, Ambrose, and Jerome. He looked also into Scotus and Aquinas, studied the civil and canon law, made himself acquainted with the history and constitution of church and state ; and, for the sake of giving a polish to all this, did not neglect to read the English poets, and other authors of the belles lettres. During his absence from England, he was made a prebendary of York, and installed by proxy upon March 5, 1493-4. Upon his return, in 1497, he was ordained deacon in December, and priest in July following.

In Oxford he read public lectures on St. Paul's Epistles, without stipend or reward ; which, being a new thing, drew a vast crowd of hearers, who admired him greatly. In 1504 he commenced doctor in divinity, and in May 5, 1505, was instituted to a prebend in St. Paul's, London. The same year and month he was made dean of that church, without the least application of his own ; and being raised to this high station, he began to reform the decayed discipline of his cathedral.

Having a very plentiful estate, without any near relations, for numerous as his brethren were they were all dead and buried, he resolved, in the midst of life and health, to consecrate the whole property of it to some standing benefaction : and this he performed, by founding St. Paul's school, in London, of which he appointed William Lilly first master, in 1512. He ordained that there should be in this school an high master, a surmaster, and a chaplain, who should teach gratis a hundred and fifty-three children, divided into eight classes ; and he endowed it with lands and houses, amounting then to 112l. 4s. 7½d. per annum, of which he made the company of merchants trustees.

He built a convenient and handsome house near Richmond palace in Surrey, to which he intended to betake himself : but death prevented him ; for having been seized with the sweating sickness twice, and relapsing into it a third time, a consumption seized him, which carried him off Sept. 16, 1519, in his fifty-third year. He was buried in St. Paul's choir, with an humble monument prepared for

him



him several years before, and only inscribed with his bare name. Afterwards a nobler was erected to his honour by the company of mercers, which was destroyed with the cathedral in 1666. About 1680, when the church was taking down, in order to be rebuilt, his leaden coffin was found inclosed in the wall, about two feet and a half above the floor. At the top of it was a leaden plate fastened, whereon was engraved the dean's name, his dignity, benefactions, &c.

He wrote several things; and those which he published himself, or which have been published since his death, are as follow: 1. *Oratio habita à Doctore Johanne Colet, decano Sancti Pauli, ad clerum Convocatione, anno 1511.* 2. *Paul's Accidence, 1539, 8vo.* 3. *The Construction of the Eight Parts of Speech*, which, with some alterations and great additions, makes up the syntax in *Lily's Grammar.* Antwerp, 1530, 8vo. 4. *Daily Devotions; or the Christian's Morning and Evening Sacrifice.* This is said not to be all of his composition. 5. *Monition to a Godly Life, 1534, 1536, &c.* 6. *Epistolæ ad Erasmus.* Many of them are printed among *Erasmus's Epistles*, and some at the end of *Knight's "Life of Colet."* There are still remaining in MS. others of his pieces, of which the curious and inquisitive may see an account in his life by *Knight.* The pieces above mentioned were found after his death in a very obscure corner of his study, as if he had designed they should lie buried in oblivion; and were written in such a manner, as if intended to be understood by nobody but himself. With regard to sermons, he wrote but few; for he generally preached without notes.

The descriptions which are given of his person and character, are much to his advantage. He was a tall, comely, graceful, well-bred man; and of learning and piety uncommon. In his writings his style was plain and unaffected; and for rhetoric he had rather a contempt, than a want of it. He could not bear that the standard of good writing should be taken from the exact rules of grammar; which he often said, were apt to obstruct a purity of language, not to be obtained but by reading the best authors. This contempt of grammar, though making him sometimes inaccurate, and laying him open to the critics, did not hinder him from attaining a very masterly style; so that his preaching, though popular, and adapted to mean capacities, was agreeable to men of wit and learning, and in particular was much admired by *Sir Thomas More.* With regard to some of his notions, he was an eminent forerunner of the Reformation; and he and *Erasmus* jointly promoted it, not only by pulling down those strong holds of ignorance and corruption, the scholastic divinity, and entirely routing both the *Scotists* and *Thomists*, who had divided the Christian world between them, but also by discovering the shameful abuses of monasteries, and the folly and



danger of imposing celibacy upon the clergy; to which places he gave little or nothing while he lived, and left not a farthing to them when he died.

**COLLIER (JEREMY)**, an eminent English divine, was born at Stow Qui, in Cambridgeshire, September 23, 1650. His father, Jeremy Collier, was a divine, and a considerable linguist, and some time master of the free-school at Ipswich, in Suffolk. He was educated under his father at Ipswich, whence he was sent to Cambridge, and admitted a poor scholar of Caius college, under the tuition of John Ellys, in April, 1669. He took the degree of bachelor of arts in 1672-3, and that of master of arts in 1676; being ordained deacon the same year by Gunning bishop of Ely, and priest the year after, by Compton bishop of London. He officiated for some time at the countess dowager of Dorset's, at Knowle, in Kent, whence he removed to a small rectory at Ampton, near St. Edmund's Bury, in Suffolk, to which he was presented by James Calthorpe, Esq. in 1679. After he had held this benefice six years, he resigned it, came to London in 1685, and was some little time after made lecturer of Gray's-inn; but the Revolution coming on, the public exercise of his function became impracticable.

Collier being of too active a spirit, began the attack upon the Revolution (for his pamphlet is said to have been the first written on that side of the question after the prince of Orange's arrival) with a piece entitled "The Desertion discussed in a Letter to a Country Clergyman," 1688, 4to. This was written in answer to a pamphlet of Dr. Gilbert Burnet, afterwards bishop of Salisbury, called, "An Enquiry into the present State of Affairs, &c." wherein king James is treated as a deserter from his crown; and it gave such offence, that, after the government was settled, Collier was seized, and sent to Newgate, where he continued a close prisoner for some months, but was at length discharged, without being brought to a trial. He afterwards published the following pieces: "A Translation of the 9th, 10th, 11th, and 12th Books of Sleidan's Commentaries," 1689, 4to. "Vindiciæ Juris Regii; or, Remarks upon a Paper entitled, An Enquiry into the Measures of Submission to the Supreme Authority," 1689, 4to. The author of this enquiry was also Dr. Burnet. "Animadversions upon the modern Explanation of 2 Hen. VII. cap. i. or a King de facto," 1689, 4to. "A Caution against Inconsistency, or the Connection between Praying and Swearing, in Relation to the Civil Powers," 1690, 4to. This discourse is a dissuasive from joining in public assemblies. "A Dialogue concerning the Times, between Philobelgus and Sempronius," 1690, 4to. to the lords, and to the gentlemen convened at Westminster, Oct. 1690. This is a petition for an enquiry into the birth of the prince of Wales, and printed upon a half-sheet. "Dr. Sherlock's Case of Allegiance



Allegiance considered, with some Remarks upon his Vindication," 1691, 4to. "A brief Essay concerning the Independency of Church Power," 1692, 4to. The design of this essay is to prove the public assemblies guilty of schism, upon account of their being held under such bishops as had assumed, or owned such as had assumed, the fees of those who were deprived for not taking the oaths of the new government.

Thus did Collier, by such ways and means as were in his power, continue to oppose with great vigour and spirit the Revolution and all its abettors; and thus he became obnoxious to the men in power, who only waited for an occasion to seize him. That occasion at length came; for information being given to the earl of Nottingham, then secretary of state, that Collier, with one Newton, another nonjuring clergyman, was gone to Romney marsh, with a view of sending to, or receiving intelligence from the other side of the water, messengers were sent to apprehend them. They were brought to London, and, after a short examination by the earl, committed to the Gate-house. This was in the latter end of 1692. They were admitted to bail, and released; but Collier making a scruple of remaining upon bail, because he conceived that carried in it an acknowledgement of the jurisdiction of the court in which the bail was taken, and consequently of the power from whence the authority of the court was derived, surrendered in discharge of his bail before chief justice Holt, and was committed to the King's Bench prison. He was released again, at the intercession of friends, in a very few days; but did not let the affair drop, without attempting to support his principles, and justify his conduct. For this purpose he wrote the following pieces, of which, it is said, there were only five copies printed: "The Case of giving Bail to a pretended Authority examined," dated from the King's Bench, November 23, 1692; with a preface, dated Dec. 1692; and "A Letter to Sir John Holt," dated Nov. 30, 1692; and also "A Reply to some Remarks upon the Case of giving Bail, &c." dated April 1693. He wrote soon after this, "A Persuasive to Consideration tendered to the Royalists, particularly those of the Church of England," 1693, 4to. It was afterwards reprinted in 8vo, together with his vindication of it, against a piece entitled "The Layman's Apology." He wrote also "Remarks upon the London Gazette, relating to the Streights Fleet, and the Battle of Landen in Flanders," 1693, 4to.

In 1696 we find him acting a very extraordinary part, in regard to Sir John Friend and Sir William Perkins, who were convicted of being concerned in the assassination plot. The fact was this: Collier, with Cook and Snatt, two clergymen of his own way of thinking, attended those unhappy persons at the place of their execution, upon April 3; where Collier solemnly absolved the former, as Cook did the latter, and all three joined in the imposition of hands upon them both. This, as might well be expected, made a great noise,



and was looked upon as an high insult on the civil and ecclesiastical government; for which reason there was a declaration, signed by the two archbishops, and twelve of their suffragans, in which they signified their abhorrence of this scandalous and irregular, this schismatic and seditious proceeding. But ecclesiastical censure was not all they underwent; they were prosecuted also in the secular courts, as enemies to the government. In consequence of this, Cook and Snatt were committed to Newgate, but afterwards released without being brought to a trial; but Collier having still his old scruple about putting in bail, and absconding, was outlawed, and so continued to the time of his death. He did not fail, however, to have recourse to his pen, as usual, in order to justify his conduct upon this occasion; and therefore published "A Defence of the Absolution given to Sir William Perkins at the Place of Execution; with a farther Vindication thereof, occasioned by a Paper entitled A Declaration of the Sense of the Archbishops and Bishops, &c." the first dated April 9, 1696, the other April 21, 1696: to which is added, "A Postscript, in relation to a Paper called An Answer to his Defence, &c." dated April 25. Also, "A Reply to the Absolution of a Penitent, according to the Directions of the Church of England, &c." dated May 20, 1696; and "An Answer to the Animadversions on two Pamphlets lately published by Mr. Collier, &c." dated July 1, 1696, 4to.

When this affair was over, Collier employed himself in reviewing and finishing several miscellaneous pieces, which he published under the title of "Essays upon several Moral Subjects." They consist of three volumes, in octavo; the first of which was printed in 1697, the second in 1705, and the third in 1709. They were written in a very extraordinary manner, with such a mixture of learning and wit, and in a style so easy and flowing, that, notwithstanding the prejudice of party, which ran strong against him, they were in general well received, and have passed through many editions since. It was the success of the first volume which encouraged the author to add the other two.

In 1698 he made an attempt to reform the stage, by publishing his "Short View of the Immorality and Profaneness of the English Stage, together with the Sense of Antiquity upon this Argument," 8vo. This engaged him in a controversy with the wits; and Congreve and Vanbrugh, whom, with many others, he had taken to task very severely, appeared openly against him. The pieces he wrote in this conflict, besides the first already mentioned, were, 2. A Defence of the Short View, being a Reply to Mr. Congreve's Amendments, &c. and to the Vindication of the Author of the Relapse, 1699, 8vo. 3. A second Defence of the Short View, being a Reply to a Book entitled The ancient and modern Stages surveyed, &c. 1700, 8vo. the book here replied to was written by Dr. Drake. 4. Mr. Collier's Dissuasive from the Playhouse; in a Letter to a Person



Person of Quality, occasioned by the late Calamity of the Tempest, 1703, 8vo. 5. A farther Vindication of the short View, &c. in which the Objections of a late Book, entitled, A Defence of Plays, are considered. 1708, 8vo. "The Defence of Plays" has Dr. Filmer for it's author.

The next thing Collier undertook was a work of industry rather than genius; and that was, the translating of Moreri's great "Historical, Geographical, Genealogical, and Poetical Dictionary." The two first volumes were printed in 1701, the third, under the title of "A Supplement," in 1705; and the fourth, which is called "An Appendix," in 1721. About 1701 he published also "An English Translation of Antoninus's Meditations, &c. to which is added, The Mythological Picture of Cebes, &c."

In the reign of queen Anne, some overtures were made to engage him to a compliance, and he was promised preferment, if he would acknowledge and submit to the government; but as he became a nonjuror upon a principle of conscience, he could not be prevailed upon to listen to any terms. Afterwards he published, in 2 vols. folio, "An Ecclesiastical History of Great Britain, chiefly of England, from the first Planting of Christianity, to the End of the Reign of Charles II. with a brief Account of the Affairs of Religion in Ireland, collected from the best ancient Historians, Councils, and Records." The first volume, which comes down to Henry VII. was published in 1708, the second in 1714. This history, which is written with great judgment, and contains, besides a relation of facts, many curious discourses upon religious and ecclesiastical subjects, was taken to task by bishop Burnet, bishop Nicolson, and Dr. Kennet, afterwards bishop of Peterborough; but was defended by Collier, in two pieces. The first was entitled "An Answer to some Exceptions in bishop Burnet's third Part of the History of the Reformation, &c. against Mr. Collier's Ecclesiastical History; together with a Reply to some Remarks in Bishop Nicolson's English Historical Library, &c. upon the same Subject," 1715; the second, "Some Remarks on Dr. Kennet's second and third Letters; wherein his Misrepresentations of Mr. Collier's Ecclesiastical History are laid open, and his Calumnies disproved," 1717. We cannot but observe, to Collier's credit, an instance of his great impartiality, in the second volume of his history; which is, that in disculpating the Presbyterians from the imputation of their being consenting to the murder of Charles I. he has shewn, that as they only had it in their power to protest, so they did protest against that bloody act, both before and after it was committed.

In 1713 Collier, as is confidently related, was consecrated a bishop by Dr. George Hickes, who had himself been consecrated suffragan of Thetford by the deprived bishops of Norwich, Ely, and Peterborough, Feb. 23, 1694. As he grew in years, his health became impaired by frequent attacks of the stone, to which his sedentary



tary life probably contributed; so that he published nothing more but a volume of "Practical Discourses," in 1725," and an addition sermon upon "God not the Origin of Evil," in 1726. Besides what has been mentioned, he wrote some prefaces to other men's works; and published also an advertisement against bishop Burnet's "History of his own Times." This was printed on a slip of paper, and dispersed in all the coffee-houses in 1724, and is to be seen in the Evening Post, No. 2254. He died of the stone April 26, 1726, aged 76; and was interred three days after in the church-yard of St. Pancras, near London. He was a very ingenious, learned, moral, and religious man; and though stiff in his opinions, is said to have had nothing stiff or pedantic in his behaviour, but a great deal of life, spirit, and innocent freedom.

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**COLLINGS (JAMES)**, was a man worthy the imitation of all those who lament a neglected education, and are discouraged from pursuing learning, deeming it almost unattainable; that time of life being past which is usually allotted for improvement.

Early in life Mr. Collings engaged with Mr. Cox, in his stock-office under the Royal Exchange, which business, of course, led his attention to calculation; wherein he was not content with obtaining a superficial knowledge, but sought the foundation of the rules of that science, by studying the most approved algebraical as well as arithmetical authors, and by these means he progressively became acquainted with the various other branches of mathematical philosophy. He had studied the French language prior to this time, and had also found leisure to attain a considerable proficiency in ethics.

With these advantages, Mr. Collings was no unworthy member of a little club, which consisted of Dr. Franklin the American, Mr. John Barton, Dr. Price, and a few other literary characters. It was their custom to meet once a fortnight; and whenever the discussions related either to natural or moral philosophy, Mr. Collings bore a considerable share in the conversation; but his want of classical knowledge frequently deprived him of a great part of the pleasure he would otherwise have enjoyed in a society where, it is to be supposed, the Greek and Roman authors would oftentimes be a subject of discourse.

Mr. Collings was at this period forty years of age, had succeeded Mr. Cox in the office above mentioned, and paid constant attention to the business of it, riding daily nine or ten miles to town from his house at Colney-hatch; therefore his only leisure-time was of an evening, after his return home. These obstacles, however, did not deter him from forming the resolution of vigorously applying himself to the study of the Latin and Greek languages. He had a short time before learned Italian, by the help of English translations; and he pursued the same method to learn Latin, beginning with an easy prose author; and in about one year and a half he did not re-

quire



quire any aid from translations to construe not only Cicero, but Sallust and Livy, with great ease. He also learned the principles of prosody, but it was not till after he was able to construe Ovid, Virgil, and Horace. His next application was to Greek; the Latin translations serving him on this occasion as the English had done on a former.

By steadily and attentively pursuing these steps, Mr. Collings became so well acquainted with all the celebrated Greek and Latin authors, both in prose and verse, that a learned member of the club was heard to say, "Mr. Collings has read more classics, and understands them better, than any of us, who were regularly bred at school to construe them." It may be proper, however, to observe, that he was always shy of repeating quotations, feeling himself rather defective in pronunciation; for though he understood the poetical metre, yet not having been trained to make verses, nor practised in scanning and proving, he would sometimes pronounce a word with a wrong quantity. This circumstance might perhaps be one cause which led him to observe, that were he to renew the task, he would commence with the study of the rudiments, and drudgery of declensions and conjugations.

Mr. Collings was under fifty when he retired from business, with a handsome fortune and unblemished reputation. It was now in his power to enjoy without restraint those pains which he used frequently to declare, even whilst he was labouring at the classics, gave him more pleasure than any other pursuit he had ever engaged in; and he accordingly divided his time between his books and the society of his learned friends; who did not esteem him more for his improving and entertaining conversation, than they loved him for the serene cheerfulness of his social temper. He had naturally a very delicate constitution; however, by great temperance and care, he protracted his life beyond the sixty-seventh year. Latterly his sight failed him; but he experienced the greatest alleviation such a misfortune is capable of receiving, in the unremitted attention of a faithful and amiable wife, who not only accustomed herself to read Latin to him, but had learnt the Greek characters, so as to be able to entertain him with the books in that language. He died at Bath, in February 1788.

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**COLLINS (JOHN)**, an eminent accomptant and mathematician, was the son of a Nonconformist divine, and born at Wood Eaton, near Oxford, in March 1624. At sixteen years of age, he was put apprentice to a bookseller at Oxford, but soon left that trade, and was employed as clerk under Mr. John Mar, one of the clerks of the kitchen to prince Charles, afterwards Charles II. This Mar was eminent for his mathematical knowledge, and noted for those excellent dials of his, with which the gardens of Charles I. were adorned; and under him Collins made no small progress in the mathematics.



thematics. The intestine troubles increasing, he left that employment, and went to sea, where he spent seven years; the greatest part of that term in an English merchantman, which became a man of war in the Venetian service against the Turks. Here having leisure, he applied himself to merchants accompts, and some parts of the mathematics, for which he had a natural genius. Upon his return, he took to the profession of an accomptant, and composed several useful treatises upon practical subjects. In 1652 he published a work in folio, entitled, "An Introduction to Merchants Accompts;" which was reprinted in 1665, with an additional part, entitled, "Supplements to Accomptantship and Arithmetic." A small part of this work, relating to interest, was reprinted in 1685, in a small octavo volume. In 1658 he published in quarto a treatise called "The Sector on a Quadrant; containing the description and use of four several quadrants, each accommodated for the making of sun-dials, &c. with an appendix concerning reflected dialling, from a glass placed at any inclination." In 1659, 4to, he published his "Geometrical Dialling;" and also the same year his "Mariner's plain Scale new plained." In the Philosophical Transactions of the Royal Society, of which he was now become a member, he fully explained and demonstrated the rule given by the jesuit de Billy, for finding the number of the Julian period for any year assigned, the cycles of the sun and moon, with the Roman indiction for the years being given. To this he has added some very neatly contrived rules for the ready finding out what day of the week any day of the month falls for ever; and other useful and necessary kalendar rules. In the same Transactions, he has a curious dissertation concerning the resolution of equations in numbers. In No. 69, for March 1671, he has given a most elegant construction of that chronographical problem, namely, "The distances of three objects in the same place, and the angles made at a fourth place in that plane, by observing each object, being given; to find the distances of those objects from the place of observation?" In 1680 he published a small treatise in quarto, entitled "A Plea for the bringing in of Irish Cattle, and keeping out the Fish caught by Foreigners; together with an Address to the Members of Parliament of the Counties of Cornwall and Devon, about the Advancement of Tin, Fishery, and divers Manufactures." In 1682 he published in 4to, "A Discourse of Salt and Fishery;" and in the Philosophical Transactions, No. 159, for May 1684, there is published a letter of his to Dr. John Wallis, giving his thoughts about some defects in algebra. Besides these productions of his own, he was the chief promoter of many other valuable publications in his time. It is to him that the world is indebted for the publication of Barrow's Optical and Geometrical Lectures; his abridgment of Archimedes's Works, and of Apollonius's Conics; Branker's translation of Rhonius's Algebra, with Pell's additions; Kersey's Algebra; Wallis's History



History of Algebra ; Strode of Combinations ; and many other excellent works, which were procured by his unwearied solicitations.

While Anthony earl of Shaftesbury was lord chancellor, he nominated Collins in divers references, concerning suits depending in Chancery about intricate accounts, to assist in the stating thereof. From this time his assistance was often used in other places, and by other persons ; by which he acquired, says Wood, some wealth, and much fame, and became accounted, in matters of that nature, the most useful and necessary person of his times ; and in the latter part of his life, he was made accomptant to the royal fishery company. In 1682, after the act at Oxford was finished, he rode from thence to Malmesbury in Wiltshire, in order to view the ground to be cut for a river between the Isis and the Avon ; and drinking too large a quantity of cyder, after a hot day's journey, he fell into a consumption, of which he died, Nov. 10, 1683.

About twenty-five years after his death, all his papers, and most of his books came into the hands of the learned and ingenious William Jones, Esq. fellow of the Royal Society ; among which were found manuscripts upon mathematical subjects, of Briggs, Oughtred, Pell, Scarborough, Barrow, and Newton ; with a multitude of letters received from, and copies of letters sent to, many learned persons ; particularly Pell, Wallis, Barrow, Newton, James Gregory, Flamsteed, Townley, Baker, Barker, Branker, Bernard, Slusius, Leibnitz, Ischirphaus, father Bertet, and others.

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COLLINS (ANTHONY), a very extraordinary man and eminent writer, was the son of Henry Collins, Esq. a gentleman of considerable fortune, and born at Heston, near Hounslow, in Middlesex, June 21, 1676. He was educated in classical learning at Eton school, and removed thence to King's college, in Cambridge, where he had for his tutor Francis Hare, afterwards bishop of Chichester.

Upon leaving college he went to London, and was entered a student in the Temple ; but not relishing the study of the law, he abandoned it, and applied himself to letters in general. In 1700 he published a tract entitled " Several of the London Cases considered."

He cultivated an acquaintance and maintained a correspondence with Locke, in 1703 and 1704 ; to whom he appeared an impartial and disinterested enquirer after truth. How far this philosopher, who was undoubtedly a friend to revelation, would have altered his opinion of him had he lived, is not very difficult to be conceived.

In 1707 he published " An Essay concerning the Use of Reason in Propositions, the Evidence whereof depends upon human Testimony:" reprinted in 1709. He published this piece, as he did all his other writings, without his name. The same year, 1707, he engaged in a controversy then on foot between Dodwell and Clarke, concerning the natural immortality of the soul. He also produced



the following pieces: 1. A Letter to the learned Mr. Henry Dodwell, containing some Remarks on a pretended Demonstration of the Immateriality and natural Immortality of the Soul, in Mr. Clarke's Answer to his late Epistolary Discourse, &c. 1707: reprinted in 1709. 2. A Reply to Mr. Clarke's Defence of his Letter to Mr. Dodwell; with a Postscript to Mr. Milles's Answer to Mr. Dodwell's Epistolary Discourse, 1707, reprinted in 1709. 3. Reflections on Mr. Clarke's second Defence of his Letter to Mr. Dodwell, 1707: reprinted in 1711. 4. An Answer to Mr. Clarke's third Defence of his Letter to Mr. Dodwell, 1708: reprinted in 1711.

December 1709 came out a pamphlet entitled "Priestcraft in Perfection; or, a Detection of the Fraud of inserting and continuing that Clause, 'The Church hath Power to decree Rites and Ceremonies, and Authority in Controversies of Faith,' in the twentieth Article of the Articles of the Church of England." And February, the year following, another, called "Reflections on a late Pamphlet, entitled, Priestcraft in Perfection, &c." both written by our author. The second and third editions of his "Priestcraft in Perfection," were printed, with corrections, in 1710, 8vo. This book occasioned great and diligent inquiries into the subject, and was reflected on in divers pamphlets, sermons, and treatises. These were answered by Collins, but not till 1724, in a work entitled "An Historical and Critical Essay on the Thirty-nine Articles of the Church of England; wherein it is demonstrated, that this Clause, 'The Church, &c.' inserted in the twentieth Article, is not a Part of the Article, as they were established by Act of Parliament in the 13th of Elizabeth, or agreed on by the Convocations of 1562 and 1571." This essay, however, was principally designed as an answer to "The Vindication of the Church of England from the Aspersions of a late Libel, entitled, Priestcraft in Perfection, wherein the controverted Clause of the Church's Power, in the twentieth Article, is shewn to be of equal Authority with all the Rest of the Articles in 1710," and to "An Essay on the Thirty-nine Articles, by Dr. Thomas Bennet," published in 1715: two chief works, says Collins, which seem written by those champions, who have been supplied with materials from all quarters, and have taken great pains themselves to put their materials into the most artful light. In the preface, he tells us that he undertook this work at the solicitations of a worthy minister of the gospel, who knew that he had made some inquiries into the "Modern Ecclesiastical History of England;" and particularly that he was preparing "An History of the Variations of the Church of England and it's Clergy, from the Reformation down to this Time, with an Answer to the Cavils of the Papists, made on occasion of the said Variations." But this work never appeared.

In 1710 he published "A Vindication of the Divine Attributes,  
in



in some Remarks on the Archbishop of Dublin's Sermon, entitled, *Divine Predestination and Foreknowledge consisting with the Freedom of Man's Will*.

March 1711 he went over to Holland, where he became acquainted with Le Clerc, and other learned men; and returned to London the November following, to take care of his private affairs, with a promise to his friends in Holland that he would pay them a second visit in a short time. In 1713 he published his "*Discourse of Free-thinking, occasioned by the Rise and Growth of a Sect called Free-thinkers;*" which made a great noise, and was attacked by several writers, particularly by Hoadly, afterwards bishop of Winchester, in some "*Queries recommended to the Authors of the late Discourse of Free-thinking,*" printed in his collection of tracts in 8vo, 1715; and by Phileleutherus Lipsiensis, in "*Remarks upon a late Discourse of Free-thinking, in a Letter to F. H. D. D.*" This Phileleutherus Lipsiensis was the learned Bentley; and the person to whom this performance is addressed, Hare, afterwards bishop of Chichester. The first part of these remarks gave birth to a pamphlet, said to be written by Hare, entitled, "*The Clergyman's Thanks to Phileleutherus for his Remarks on the late Discourse of Free-thinking; in a Letter to Dr. Bentley, 1713.*"

Soon after the publication of this work, Collins made a second trip to Holland, which was ascribed to the general alarm caused by the "*Discourse of Free-thinking*, and himself being discovered by his printer. This discourse was reprinted at the Hague, with some considerable additions, in 1713, 12mo; though in the title-page it is said to be printed at London. In this edition the translations in several places are corrected from Bentley's remarks; and some references are made to those remarks, and to Hare's "*Clergyman's Thanks.*"

In 1715 he retired into the county of Essex, and acted as a justice of the peace and deputy-lieutenant for the same county, as he had done before in the county of Middlesex and liberty of Westminster. The same year he published "*A Philosophical Enquiry concerning Human Liberty;*" which was reprinted with corrections in 1717. Dr. Samuel Clarke wrote remarks upon this inquiry, which are subjoined to the collection of papers between him and Leibnitz; but Collins did not publish any reply on this subject, because, as we are told, though he did not think the doctor had the advantage over him in the dispute, yet, as he had represented his opinions as dangerous in their consequences, and improper to be insisted on, our author, after such an insinuation, found he could not proceed in the dispute upon equal terms. The enquiry was translated into French by the Rev. Mr. D——, and printed in the first volume of Des Maizeaux's "*Recueil de diverses Pieces sur la Philosophie, la Religion Naturelle, &c. par M. Leibnitz, Clarke, Newton, &c.*" published at Amsterdam, 1720, 2 vols. 12mo.



In 1718 he was chosen treasurer for the county of Essex, to the great joy, it is said, of several tradesmen and others, who had large sums of money due to them from the said county, but could not get it paid them, it having been embezzled or spent by their former treasurer. We are told, that he supported the poorest of them with his own private cash, and promised interest to others, till it could be raised to pay them; and that in 1722 all the debts were, by his integrity, care, and management, discharged.

In 1724 he published his famous book called "A Discourse of the Grounds and Reasons of the Christian Religion," in two parts: the first, containing some considerations on the quotations made from the Old in the New Testament, and particularly on the prophecies cited from the former, and said to be fulfilled in the latter. The second, containing an examination of the scheme advanced by Whiston in his essay towards restoring the true text of the Old Testament, and for vindicating the citations then made in the New Testament. To which is prefixed, "An Apology for free Debate and Liberty of Writing." This discourse was immediately attacked by a great number of books, of which Collins has given a complete list at the end of the preface to his "Scheme of literal Prophecy." It will be sufficient for us to mention a few of the most considerable. 1. A List of Suppositions or Assertions in the late Discourse of the Grounds, &c. which are not therein supported by any real or authentic Evidence; for which some Evidence is expected to be produced. By William Whiston, M.A. 1724, 8vo. In this piece Whiston treats Collins, together with Toland, in very severe terms, as guilty of impious frauds and lay-craft. 2. The literal Accomplishment of Scripture Prophecies, being a full Answer to a late Discourse of the Grounds, &c. By William Whiston. 3. A Defence of Christianity from the Prophecies of the Old Testament, wherein are considered all the Objections against this Kind of Proof, advanced in a late Discourse of the Grounds, &c. By Edward Chandler, then bishop of Litchfield and Coventry, afterwards of Durham. 4. A Discourse of the Connexion of the Prophecies in the Old Testament, and Application of them to Christ. By Samuel Clarke, D.D. Rector of St. James's, Westminster. This, however, was not intended for a direct answer to Collins's book, but as a supplement, occasioned thereby, to a proposition in Clarke's "Demonstration of the Principles of Natural and Revealed Religion;" with which it has since been constantly printed. 5. An Essay upon the Truth of the Christian Religion, wherein it's real Foundation upon the Old Testament is shewn, occasioned by the Discourse of the Grounds, &c. By Arthur Ashley Sykes. Collins gives it as his opinion, that of all the writers against "The Grounds," &c. Sykes alone has advanced a consistent scheme of things, which he has proposed with great clearness, politeness, and moderation. 6. The Use and Intent of Prophecy in the several Ages of the Church:



in six Discourses, delivered at the Temple Church in 1724. By Thomas Sherlock, D. D. This was not designed as an answer to *The Grounds, &c.* but only to throw light upon the argument from prophecy, attacked by our author. The reader will find the rest of the pieces written against *The Grounds, &c.* enumerated by Collins in the place referred to above; among which are Sermons, London Journals, Woolston's "Moderator between an Infidel and an Apostate," &c. amounting in number to no less than thirty-five, including those already mentioned.

In 1726 appeared his "Scheme of Literal Prophecy considered; in a View of the Controversy occasioned by a late Book, entitled, *A Discourse of the Grounds, &c.*" It was printed at the Hague, in 2 vols. 12mo, and reprinted at London with corrections in 1717, 8vo. In this work he mentions a dissertation he had written, but never published, against Whiston's "Vindication of the Sibylline Oracles;" in which he endeavours to shew, that those oracles were forged by the primitive Christians, who were thence called Sibyllists by the Pagans. He also mentions a MS. discourse of his upon the miracles recorded in the Old and New Testament. The "Scheme of Literal Prophecy" had several answers made to it; the most considerable of which are, 1. *A Vindication of the Defence of Christianity, from the Prophecies of the Old Testament.* By Edward Chandler, D. D. With a Letter from the Reverend Mr. Masson, concerning the Religion of Macrobius, and his Testimony touching the Slaughter of the Infants at Bethlehem, with a Postscript upon Virgil's fourth Eclogue, 1728, in 2 vols. 8vo. 2. *The Necessity of Divine Revelation, and the Truth of the Christian Revelation asserted, in eight Sermons.* To which is prefixed a Preface, with some remarks on a late book, entitled "The Scheme of Literal Prophecy considered, &c. By John Rogers, D. D." 1727, 8vo. 3. *A Letter to the Author of the London Journal, April 1, 1727,* written by Dr. Arthur Ashley Sykes. Collins replied to the two last pieces, in "A Letter to Rogers, on Occasion of his eight Sermons, &c," to which is added, "A Letter printed in the London Journal, April 1, 1727: with an Answer to the same, 1727."

July 22, 1698, when he was just entered into his twenty-third year, he married Martha, the daughter of Sir Francis Child, who was the year following lord mayor of London; and by her he had two sons and two daughters. The elder of his sons died in his infancy. Anthony, the younger, was born October 1701, and was a gentleman of great sweetness of temper, a fine understanding, and of good learning. He was educated at Benet college, in Cambridge, and died, universally lamented by all that knew him, December 20, 1723. The year after Collins married a second wife, namely, Elizabeth, the daughter of Sir Walter Wrottesley, Bart. but had no children by her.



His health began to decline several years before his death; and he was extremely afflicted with the stone, which at last put an end to his life, Dec. 13, 1729. It is remarkable, that, notwithstanding the reproaches cast upon him as an enemy to religion, he declared, just before his last minutes, "That as he had always endeavoured, to the best of his abilities, to serve God, his king, and his country, so he was persuaded he was going to that place which God had designed for them that love him." Presently after he said, that "the Catholic religion is to love God, and to love man;" and he advised such as were about him to have a constant regard to those principles. His library, which was a very large and curious one, was open to men of letters, to whom he readily communicated all the lights and assistances in his power, and even furnished his antagonists with books to confute himself; directing them at the same time how to give their arguments all the force of which they were capable. His daughters survived him, and were unmarried at his death.

**COLLINS (WILLIAM)**, a late unfortunate but admirable poet, was born at Chichester, Dec. 25, about 1720, the son of a reputable hatter in that city. In 1733 he was admitted scholar of Winchester college under Dr. Burton, and at nineteen was elected upon the foundation to New College, in Oxford. He was first upon the list; and, in order to wait for a vacancy in that society, was admitted a commoner of Queen's college, in the same university. But unfortunately no such vacancy happened during the time limited, and he thus was alienated from the Wickhamists. His tutor, very sensible of his desert, recommended him to the society of Magdalen; which recommendation, backed by an uncommon display of genius and learning in the exercises performed on the occasion, procured him to be elected a demy of that college in July 1741. During his residence in this place, which was till he had taken a bachelor's degree, he applied himself to poetry, and published an epistle to Sir Thomas Hanmer, on his edition of Shakspeare, and "The Persian," or, as they have been since entitled, "Oriental Eclogues;" with regard to which, it may justly be asserted, that in simplicity of description and expression, in delicacy and softness of numbers, and in natural and unaffected tenderness, they are not to be equalled by any thing of the pastoral kind in the English language.

About 1744 he suddenly left the university, and came to London a literary adventurer, with many projects in his head, and very little money in his pocket. He designed many works; but his great fault was irresolution, or the frequent calls of immediate necessity broke his schemes, and suffered him to pursue no settled purpose. A man doubtful of his dinner, or trembling at a creditor, is not much disposed to abstracted meditation, or remote inquiries. He published proposals for a "History of the Revival of Learning;"



and Dr. Johnson has heard him speak with great kindness of Leo the Tenth, and with keen resentment of his tasteless successor. But probably not a page of the history was ever written. He planned several tragedies, but he only planned them. He wrote now and then odes and other poems, and did something, however little.

About this time Dr. Johnson fell into his company, who tells us, that “the appearance of Collins was decent and manly; his knowledge considerable, his views extensive, his conversation elegant, and his disposition chearful. By degrees,” adds the doctor, “I gained his confidence; and one day was admitted to him when he was immured by a bailiff, that was prowling in the street. On this occasion recourse was had to the booksellers, who, on the credit of a translation of ‘Aristotle’s Poetics,’ which he engaged to write with a large commentary, advanced as much money as enabled him to escape into the country. He shewed me the guineas safe in his hand. Soon afterwards his uncle, Mr. Martin, a lieutenant-colonel, left him about 2000*l.* a sum which Collins could scarcely think exhaustible, and which he did not live to exhaust. The guineas were then repaid, and the translation neglected. But man is not born for happiness; Collins, who, while he *studied to live*, felt no evil but poverty, no sooner *lived to study*, than his life was assailed by more dreadful calamities, disease and insanity.”

COLLINSON (PETER). The family of this ingenious botanist is of ancient standing in the north: Peter and James were the great grandsons of Peter Collinson, who lived on his paternal estate called Hugal-Hall, or Height of Hugal, near Windermere Lake, in the parish of Stavely, about ten miles from Kendal in Westmoreland. Peter, whilst a youth, discovered his attachment to natural history. He began early to make a collection of dried specimens of plants; had access to the best gardens at that time in the neighbourhood of London; and became early acquainted with the most eminent naturalists of his time; the doctors Derham, Woodward, Dale, Lloyd, and Sloane, were amongst his friends. Among the great variety of articles which form that superb collection, now (by the wise disposition of Sir Hans and the munificence of parliament) The British Museum, small was the number of those with whose history Collinson was not well acquainted; he being one of those few who visited Sir Hans at all times familiarly; their inclinations and pursuits in respect to natural history being the same, a firm friendship had nearly been established between them. Peter Collinson was elected F. R. S. Dec. 12, 1728; and perhaps was one of the most diligent and useful members, not only in supplying them with many curious observations himself, but in promoting and preserving a most extensive correspondence with learned



ed and ingenious foreigners, in all countries, and on every useful subject. Besides his attention to natural history, he minuted every striking hint that occurred either in reading or conversation; and from this source he derived much information, as there were very few men of learning and ingenuity, who were not of his acquaintance at home; and most foreigners of eminence in natural history, or in arts and sciences, were recommended to his notice and friendship. His diligence and œconomy of time was such, that though he never appeared to be in a hurry, he maintained an extensive correspondence with great punctuality; acquainting the learned and ingenious in distant parts of the globe, with the discoveries and improvements in natural history in this country, and receiving the like information from the most eminent persons in almost every other. His correspondence with the ingenious Cadwallader Colden, Esq. of New-York, and the justly celebrated Dr. Franklin of Philadelphia, furnish instances of the benefit resulting from his attention to all improvements. The latter of these gentlemen communicated his first essays on electricity to Collinson, in a series of letters, which were then published, and have been reprinted in a late edition of the doctor's ingenious discoveries and improvements. Perhaps, in some future period, the account procured of the management of sheep in Spain, published in the "Gentleman's Magazine" for May and June, 1764, may not be considered among the least of the benefits accruing from his extensive and inquisitive correspondence. His conversation, chearful and usefully entertaining, rendered his acquaintance much desired by those who had a relish for natural history, or were studious in cultivating rural improvements; and secured him the intimate friendship of some of the most eminent personages in this kingdom, as distinguished by their taste in planting and horticulture, as by their rank and dignity. He was the first who introduced the great variety of trees and shrubs, which are now the principal ornaments of every garden; and it was owing to his indefatigable industry, that so many persons of the first distinction are now enabled to behold groves transplanted from the Western continent flourishing so luxuriantly in their several domains, as if they were already become indigenous to Britain. He had some correspondents in almost every nation in Europe; some in Asia, and even at Peking, who all transmitted to him the most valuable seeds they could collect, in return for the treasures of America.

The great Linnæus, during his residence in England, contracted an intimate friendship with Mr. Collinson, which was reciprocally increased by a multitude of good offices, and continued to the last. Besides his attachment to natural history, he was very conversant in the antiquities of our own country, having been elected F. S. A. April 7, 1737; and he supplied them often with many curious articles of intelligence and observations, respecting both our own  
and



and other countries. His person was rather short than tall; he had a pleasing and social aspect; of a temper open and communicative, capable of feeling for distress, and ready to relieve and sympathize. Excepting some attacks of the gout, he enjoyed, in general, perfect health, and great equality of spirits, and had arrived at his 75th year; when, being on a visit to lord Petre, for whom he had a singular regard, he was seized with a total suppression of urine, which, baffling every attempt to relieve it, proved fatal Aug. 11, 1768. Mr. Collinson left behind him many materials for the improvement of natural history; and the present refined taste of Horticulture may in some respects be attributed to his industry and abilities. The late lord Petre, the late duke of Richmond, and others of the first rank in life and letters, were his friends, and he was continually urging them to prosecute the most liberal improvements.

**COLOMIES**, or **COLOMESIUS** (PAUL), a learned French Protestant, was born at Rochelle in 1638; and educated with great care by his father, who was a physician. After having traversed France and Holland, he withdrew to England, at the solicitation of Isaac Vossius, then canon of Windsor; and died at London in 1692. The republic of letters owes many useful works to him, as, 1. *Gallia Orientalis*, reprinted at Hamburg, 1709, in 4to, under the care of the learned Fabricius; and containing an account of such French, as were learned in the Oriental languages. 2. *Hispania & Italia Orientalis*. In the same way. 3. *Bibliothèque Choisee*: reprinted at Paris, 1731, with notes of M. de la Monnoye. This is an useful work, and of great erudition. 4. *Theologorum Presbyterianorum Icon*. Here he shews his attachment to episcopacy; for which he is pulled to pieces by Jurieu (who had yet not half his candour and impartiality) in a book entitled, “*De l’Esprit d’Arnauld*.” 5. *Des Opuscles Critiques & Historiques*, collected and published in 1709 by Fabricius. 6. *Mélanges Historiques*, &c. 7. *La Vie du Pere Sirmond*, &c.

**COLRANE** (HENRY HARE, lord baron of), descended from John, younger brother to Sir Nicholas Hare, baronet, master of the Rolls, and privy counsellor to Henry VIII. (both sons to Nicholas Hare of Homersfield in the county of Suffolk, the elder branch being seated at Stow Bardolph in Norfolk) was born at Blechingley, in Surry, May 10, 1693; educated at Enfield, under Dr. Uvedale, who had also the honour of educating among many other eminent men, the late earl of Huntingdon and Sir Jeremy Sambroke, Bart. After the death of his grandfather, Hugh lord Colrane, in 1708, he succeeded to the title, and was admitted a gentleman commoner of Corpus Christi college, Oxford, under the tuition of Dr. Rogers; who afterwards married Lydia, one of his lordship’s sisters. A lyric poem by lord Colrane appeared in the



“ *Academiae Oxoniensis Comitia Philologica*, 1713,” and in the “ *Musæ Anglicanæ*,” vol. III. p. 303, under the title of “ *Musarum Oblatio ad Reginam*.” Dr. Basil Kennet, who succeeded Dr. Turner in the presidency of that society, inscribed to his lordship an epistolary poem on his predecessor’s death. He was a great proficient in the learned languages, particularly the Greek; and eminently versed in history, both civil and ecclesiastical. He was grand master of the society of Free-Masons, and had made the tour of Italy three times; the second time with Dr. Conyers Middleton, about 1723, in which he made a noble collection of prints and drawings of all the antiquities, buildings, and pictures in Italy; given after his decease to Corpus Christi college. The esteem in which he was held by the Literati procured him admittance into the *Republica Litteraria di Arcadia*, and the particular intimacy of the marquis Scipio Maffei; who afterwards visited him at his ancient manor and seat at Tottenham in Middlesex. His lordship died at Bath, Aug. 4, 1749; and was buried in the family vault at Tottenham, built, with the vestry, by his grandfather. His very valuable collection of prints relative to English antiquities, with a portrait of him when a young man by Richardson, were obtained after his death by Mr. Henry Baker for the society of Antiquaries. His books were sold to T. Osborne, who detained some of the family papers, which were with difficulty recovered from him. The pictures, bronzes, marble tables, urns, vases, and other antiques, were sold by auction, March 13 and 14, 1754, for 904l. 13s. 6d. The coins, it is supposed, were disposed of privately. His natural and only daughter Henrietta Rosa Peregrina, born in Italy, and afterwards naturalized, was married in 1764 to James Townsend, Esq. alderman of Bishopsgate Ward, who in her right enjoys the extensive manor of Tottenham, and has repaired the family seat, commonly called Bruce Castle from having anciently belonged to the Bruces earls of Huntingdon, which had been considerably modernized in the close of the last century.

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COLSTON (EDWARD), a person ever memorable for his benefactions and charities, was the eldest son of William Colston, Esq. an eminent Spanish merchant in Bristol, and born in that city Nov. 2, 1636. He was brought up to trade, and resided some time in Spain; as did also his brothers, two of whom were inhumanly murdered there by assassins. He inherited a handsome fortune from his parents, which received continual additions from the fortunes of his brethren; all of whom, though numerous, he survived. This family substance he increased immensely by trade; and having, as we would willingly hope, no near relations, he disposed of a great part of it in acts of charity and beneficence.

In 1691, he built upon his own ground, at the charge of about 2500l. St. Michael’s-hill alms-houses in Bristol; and endowed them



them with lands, whose yearly rent amounts to 282l. 3s. 4d. The same year he gave houses and lands, without Temple-gate in that city, to the society of merchants for ever, towards the maintenance of six poor old decayed sailors, to the yearly value of 24l. In 1690, he purchased a piece of ground in Temple-street in the same city, and built at his own charge a school and dwelling-house for a master, to instruct 40 boys, who are also to be clothed, instructed in writing, arithmetic, and the church-catechism. The estate given for this charity amounts to 80l. yearly, clear of all charges. In 1702, he gave 500l. towards rebuilding queen Elizabeth's hospital on the College-green in Bristol; and for the cloathing and educating of six boys there, appropriated an estate of 60l. a year, clear of charges, besides 10l. for placing out the boys apprentices. In 1708, he settled his great benefaction of the hospital of St. Augustin in Bristol, consisting of a master, two ushers, and 100 boys; for the maintenance of which boys, he gave an estate of 138l. 15s. 6d $\frac{1}{4}$ . a year. The charge of first setting up this hospital, and making it convenient for the purpose, amounted, it is said, to about 11,000l. He gave also 6l. yearly to the minister of All Saints in Bristol, for reading prayers every Monday and Tuesday morning throughout the year, and 1l. a year to the clerk and sexton: also 6l. a year for ever, for a monthly sermon and prayers to the prisoners in Newgate there; and 20l. yearly for ever to the clergy beneficed in that city, for preaching 14 sermons in the time of Lent, on subjects appointed by himself. The subjects are these: "The Lent-fast;" "Against Atheism and Infidelity;" "The Catholic Church;" "The Excellence of the Church of England;" "The Powers of the Church;" "Baptism;" "Confirmation;" "Confession and Absolution;" "The Errors of the Church of Rome;" "Enthusiasm and Superstition;" "Restitution;" "Frequenting the divine Service;" "Frequent Communion;" "The Passion of our blessed Saviour." He bestowed, lastly, upwards of 2000l. in occasional charities and benefactions to churches and charity-schools, all within the city of Bristol. Let us proceed now to enumerate, in the same general way, what he bestowed elsewhere. In the first place then, he gave 6000l. for the augmentation of 60 small livings, the distribution of which was to be after this manner. Any living, that was entitled to queen Anne's bounty, might have this too, on condition that every parish, which did receive this, should be obliged to raise 100l. to be added to the 100l. raised by Colston; and many livings have had the grant of this bounty.

He gave to St. Bartholomew's hospital in London 2000l. with which was purchased an estate of 100l. a year, which is settled on that hospital; and he left to the same, by will, 500l. To Christ's hospital, at several times, 1000l. and 1000l. more by will. To the hospitals of St. Thomas and Bethlehem, 500l. each. To the work-house without Bishopsgate, 200l. To the society for propagating the



the gospel in foreign parts, 300*l*. He built an alms-house for six poor people at Shene in Surry, and left very handsome legacies to Mortlake in the same county; where he died: that is, he gave 45*l*. yearly, to be continued for 12 years after his death, for cloathing and educating 12 boys and 12 girls in that place, and also 85*l*. he being so many years old, to 85 poor men and women there, to each 1*l*. to be distributed at the time of his decease.

He gave 100*l*. per annum, to be continued for 12 years after his death, and to be distributed by the direction of his executors: either to place out every year ten boys apprentices, or to be given towards the setting up ten young tradesmen, to each 10*l*. He gave likewise to 18 charity-schools in several parts of England, and to be continued to them for 12 years after his death, to each school yearly 5*l*. Finally, he gave towards building a church at Manchester in Lancashire, 20*l*. and towards the building of a church at Tiverton in Devonshire, 50*l*. Besides these known and public benefactions, he gave away every year large sums in private charities, for many years together; and the preacher of his funeral sermon gives us to understand, that these did not fall much short of his public. We must not forget to observe, that though charity was this gentleman's shining virtue, yet he possessed other virtues in an eminent degree. He was a person of great temperance, meekness, evenness of temper, patience, and mortification. He always looked chearful and pleasant, was of a peaceable and quiet disposition, and remarkably circumspect in all his actions.

Some years before his decease, he retired from business, and came and lived at London, and at Mortlake in Surry, where he had a country seat. Here he died Oct. 11, 1721, almost 85; and was buried in the church of All-saints, Bristol, where a monument is erected to his memory, on which are enumerated his public charities. His funeral sermon was preached by Dr. Harcourt, and printed at London the same year.

**COLUMBUS (CHRISTOPHER)**, a Genoese, and famous in history for being the discoverer of America, was born in 1442. Ferdinand his son, to whom we are chiefly obliged for this account of him, would suggest to us, that he was descended from an ancient and considerable family; but it is generally believed, that his father was a wool-comber, and that he himself was of the same trade too, till, by having been at sea, he had acquired a taste for navigation. In his early years he applied himself so much to the study of geometry and astronomy at Pavia, as was necessary to understand cosmography; and because he thought, that he should not even yet be perfect in this art, unless he was a painter too, therefore he learnt to draw, in order to describe lands, and set down cosmographical bodies, plains or rounds. He had had vast experiences from many and long voyages into several parts of the world, when he resolved to lay before the  
king



king of Portugal, whom he lived under, a plan for the discovery of a new world: for he had firmly persuaded himself, by reasons of various kinds, though some say he had the hint from a pilot called Andaluza, that there must be large and habitable countries in the western ocean. But the king, though he listened to Columbus, gave him no great encouragement, either because it was not convenient for him to furnish out shipping at that time, or because perhaps he looked upon this project as very extravagant and visionary. He then applied himself to Ferdinand and Isabel of Spain, with whom he succeeded abundantly better; for though their ecclesiastical counsellors, whom they appointed to take cognizance of his scheme, opposed it by alledging the improbability of Columbus's discovering what so many skilful sailors, in so many thousand years, had not discovered, and by urging the authority of St. Austin, who, in his "City of God," had denied and pronounced impossible, that there should be any such thing as antipodes, or any going out of one hemisphere into another, yet their majesties consented at last to furnish him with three caravels and a proper number of men. With these he set out from Gomera Sept. 6, 1492, which, as his son says, may be accounted the first day of his setting out upon his voyage for the ocean, though he had set out from Granada the 12th of May preceding. He sailed westward till Oct. 12, when he discovered the islands, and landed at the Guana bay, one of the Lucca islands.

The Indians were astonished at the sight of the ships, believing them to be some living creatures, and were impatient to know what they were; nor were the Europeans less hasty to know them, whose curiosity however was soon satisfied by their going on shore, and taking possession of the island in the usual forms. After this Columbus departed from this island, and went to discover others, among which were Cuba and Hispaniola. He now grew impatient to acquaint Ferdinand with the happy success of his navigation; and therefore set out for Spain, where he arrived after a voyage of 50 days, in May 1493. When he had acquainted the council with the means of conquering these rich provinces, they resolved to send him back in quality of admiral of the Indies, and allowed him all the privileges he would desire. The king ennobled him and all his posterity, and gave him for arms a sea Argent and Azure, six islands Or, under the cope of Castile and Leon, the world as crest, and these words,

"Por Castilla, y por Leon,  
"Itala puevo monde halto Colon."

Accordingly he sailed again with a powerful fleet to the Indies, where he discovered more islands, and Jamaica amongst them, made many settlements, and some conquests. But envy now began to work against him, and malicious slanderers were taking the advantage of his absence, to make impressions upon the king to his prejudice



judice and dishonour, by giving him false information about the affairs of the Indies. This obliged Columbus to set sail again for Spain, which he did March 10, 1496, and arrived on the coasts of it June 8, after making some stay at the islands in his road. May 1498, he made another voyage, when he discovered Paria, which was the first discovery he made on the continent.

Oct. 1500, he was, upon the strength of false and malicious informations, apprehended and sent to Spain in irons; but, presently clearing himself to the king, he set out in quest of more new lands. After innumerable perils by land and by water, he returned to Spain, where he died in May 1506. He was buried, by the king's order, magnificently in the cathedral at Seville; and had this epitaph cut on his tomb, in memory of his renowned actions and discovery of the Indies:

“A Castilia, ya Leon  
 “Nuevo mundo dio Colon.”  
 That is,  
 “Columbus gave Castile and  
 “Leon a new world:”

for Columbus was in reality the discoverer of America, although it took its name from Americus Vesputius, who, by the encouragement of Emanuel king of Portugal, made in 1497 some additional discoveries to those of Columbus,

**COLUMELLA**, a Latin writer, of whom nothing is known, but that he flourished under the Roman emperor Claudius about the year of Christ 42; and hath left us some books upon agriculture, and a “Treatise upon Trees.” These works are curious and valuable, as well for their matter as style; for Columella's is not very remote from the Latin of the Augustan age. They have usually been published with the “Scriptores de Re Rustica.”

**COLUTHUS**, a Greek poet, a native of Lycopolis, lived under the emperor Anastasius, in the beginning of the sixth century. There remains a poem of his upon the “Rape of Helen,” which was translated into French by M. du Molard, in 1742, with notes. Coluthus lived, when all taste for good poetry was lost; and he had not strength of genius enough to restore it.

**COMBEFIS** (FRANCIS), a learned Dominican, was born in 1605; and distinguished greatly by a pension, voluntarily offered to him by the clergy of France, as an encouragement to publish new editions of the Greek fathers. He gave an edition of, 1. Amphilochus, Methodius, Andreas Cretensis, and other small works of the Greek fathers. 2. An Addition to the Bibliotheca Patrum, Greek and Latin, in 3 vols. folio. He published also, 3. The Five Greek Historians



Historians after Theophanes, by way of Supplement to the Byzantine Historians, in 1 vol. folio. This is said to have been undertaken by order of the minister Colbert. There are also other works of Combesis, who died in 1679; "consumed," says his historian, "by the austerities of the cloyster, by the labours of the study, and by the pains of the stone."

COMBER (*Dr. THOMAS*), a learned divine of the church of England, was born at Weltram in Kent, 1645. His parents do not appear to have been of considerable note; yet, as it seems, were of ability sufficient to give him a liberal education. He was educated in grammar learning at his native place; and, April 1659, admitted of Sidney Sussex college in Cambridge. He took the degree of B. A. and, May 1666, had likewise his grace for M. A. though it does not appear that he ever completed this degree in the university. He was also created D. D. between 1676 and 1679; but as his name does not occur in the university registers, it is supposed he had that degree conferred on him at Lambeth. July 1677, he was made by Abp. Sterne a prebendary in the church of York; and Jan. 1683-4, was also collated to the præcentorship. Upon the deprivation of Dr. Granville, he was nominated, April 1691, to succeed him in the deanery of Durham. He was chaplain to Anne princess of Denmark, and to king William and queen Mary, and would probably have been raised higher in the church, if he had lived: but he died Nov. 25, 1699, and was buried at Stonegrave in Yorkshire, of which it seems he was rector.

He was the author of several learned works, chiefly relating to the "Common-prayer:" as, 1. A Scholastical History of the primitive and general Use of Liturgies in the Christian Church; together with an Answer to Mr. David Clarkson's late Discourse concerning Liturgies, 1690; dedicated to king William and queen Mary. 2. A Companion to the Temple; or, A Help to Devotion in the Use of the Common-prayer, in two Parts: the first on Morning and Evening Prayer; the second, on the Litany, with the occasional Prayers and Thanksgivings, 1679, 2 vols. 8vo. 3. A companion to the Altar; or, An Help to the worthy Receiving of the Lord's Supper, by Discourses and Meditations upon the whole Communion Office, The imprimatur bears date Jan. 21, 1673.4; and it was so well received, that a fourth edition came out in 1685. 4. A brief Discourse upon the Offices of Baptism, Catechism, and Confirmation, printed at the end of "The Companion to the Altar," and dedicated to Dr. Tillotson then dean of Canterbury. 5. A Discourse on the occasional Offices in the Common-prayer, namely, Matrimony, Visitation of the Sick, Burial of the Dead, Churching of Women, and the Communion. These four last articles were reprinted together in 1 vol. fol. 1701, and dedicated to king William. 6. A Discourse upon the Manner and Form of making Bishops, Priests, and Deacons,



Deacons, 1699, 8vo; and dedicated to Abp. Tenison. 7. Short Discourses upon the whole Common Prayer, designed to inform the Judgment, and excite the Devotion of such, as daily use the same, 1694, 8vo; and dedicated to Anne princess of Denmark. 8. Roman Forgeries in the Councils, during the four first Centuries: together with an Appendix concerning the Forgeries and Errors in the Annals of Baronius, 1689, 4to.

There was also another Thomas Comber, D. D. who lived in the same century, and was of Trinity college in Cambridge. He was born in Suffex, Jan. 1575; admitted scholar of Trinity college, May 1593; chosen fellow of the same, Oct. 1597; preferred to the deanery of Carlisle, Aug. 1630; and sworn in master of Trinity college, Oct. 1631. In 1642, he was imprisoned, plundered, and deprived of all his preferments; and died, Feb. 1653, at Cambridge. He wrote "An Historical Vindication of the divine Right of Tythes, against Selden's History of Tythes," 4to.

COMENIUS (JOHN AMOS), a celebrated grammarian and Protestant divine, was born in Moravia in 1592. Having studied in several places, and particularly at Herborn, he returned to his own country in 1614, and was made rector of a college there. He was ordained minister in 1616, and two years after became pastor of the church of Fulnec: at which time he was appointed master of a school lately erected there. He had then a great project upon his hands, which was to introduce a new method for teaching the languages. He published some essays for this purpose in 1616, and had prepared other pieces on that subject, which were destroyed in 1621, when the Spaniards plundered his library, after having taken the city. The ministers of Bohemia and Moravia being outlawed by an edict in 1624, and the persecution growing very hot the year after, Comenius fled to Lesna, a city of Poland, and taught Latin there. There he published, in 1631, his much admired book entitled, "*Janua Linguarum referata*, or, the Gate of Languages unlocked."

This book gained Comenius such prodigious reputation, that the governing powers of Sweden wrote to him in 1638, and offered him a commission for new regulating all the schools in that kingdom; which offer however he did not think proper to accept, but only promised to assist with his advice, those who should be appointed to execute that commission. He then translated into Latin, a piece which he had written in his native tongue, concerning the new method of instructing youth, a specimen of which appeared under the title of "*Panosophiæ Prodromus*," that is, "The Forerunner of universal Learning." This made him considered as one very capable of reforming the method of teaching; and the parliament of England desired his assistance to reform the schools of that kingdom. He arrived at London Sept. 1641, and would have been received by a committee,



committee, to whom he might have proposed his plan, if the parliament had not been taken up too much with other matters. The civil wars which broke out in England shewed Comenius, that this was not a juncture favourable to his designs; he went therefore to Sweden, whither he had been invited by Lewis de Geer, a gentleman of great merit, who had the public welfare very much at heart. He arrived there in August 1742, and discoursed with Oxenstiern about his method: the result of which conference was, that he should go and fix at Elbing in Prussia, and compose it. In the mean time Lewis de Geer settled a considerable stipend upon him, by which means, now delivered from the drudgery of teaching a school, he employed himself wholly in finding out general methods for those who instructed youth. He spent four years at Elbing in this study, after which he returned to Sweden, to shew his composition. It was examined by three commissioners, who declared it worthy of being made public, after the author should have finished it. He spent two more years upon it at Elbing, and then was obliged to return to Lesna. In 1650, he took a journey to the court of Sigismund Ragotski, prince of Transilvania; where a conference was desired with him, in order to reform the method of teaching in schools. He gave this prince some pieces, containing instructions for regulating the college of Patak, pursuant to the maxims laid down in his "*Pan sophia*;" and, during four years, he was allowed to propose whatever he pleased, with regard to the government of that college. After this he returned to Lesna, and did not leave it till it was burnt by the Poles; of which calamity, Comenius was charged with being the cause. He lost there all his manuscripts, except what he had written on "*Pan sophia*," and on the "*Revelations*." He fled into Silesia, thence to Brandenburg, afterwards to Hamburg, and lastly to Amsterdam; where he met with so much encouragement, that he was tempted to continue there for the remainder of his life. He printed there, in 1657, at the expence of his Mæcenas, the different parts of his new method of teaching. The work is in folio, and divided into four parts. "*The whole*," says Bayle, "cost the author prodigious pains, other people a great deal of money, yet the learned received no benefit from it: nor is there, in my opinion, any thing practicably useful in the hints of that author."

But Comenius was not only intent upon the reformation of schools; he had filled his brains with prophecies, revolutions, the ruining of Antichrist, the millennium, and such like enthusiastic notions. He had collected with prodigious care the chimeras of Kotterus, those of Christiana Poniatoria, and of Drabicius, and published them at Amsterdam. These chimeras promised miracles to those who should endeavour to extirpate the house of Austria and the Pope. Gustavus Adolphus, and Charles Gustavus, kings of Sweden, Cromwell, and Ragotski, had been promised as those who



should accomplish these splendid prophecies ; to which, however, the event did not correspond. We are told that Comenius, not knowing which way to turn himself, at last took it into his head to address Lewis XIV. of France ; that he sent him a copy of Drabicius's prophecies, and insinuated that it was to this monarch God promised the empire of the world, by the downfall of those who persecuted Christ. He wrote some books at Amsterdam ; one particularly against Des Marets concerning the millennium. Des Marets answered him furiously ; pretended to pull off his mask ; represented him more knave than fool ; as a bite and sharper, who, under religious and other specious pretexts, drained the purses of those who had more money than wit. " I acknowledge him," says Marets, " to be possessed of a fine and inventive genius, and such an one as would well suit a man who should say, I subsist half the year by tricking and artifice, and by artifice and tricking I subsist the other half : for as this age has not produced a more subtle sharper than Comenius, neither has it produced a writer who has a better knack of inventing nice and useful distinctions.

Comenius was at last sensible of the vanity of his labours, as we learn from the book he published in 1668 at Amsterdam, entitled, " *Unius necessarii*," or, " Of the one Thing necessary : " in which he acquaints us also with the resolution he had made of employing all his future thoughts wholly on his salvation. He was a great enthusiast, and died at Amsterdam, 1671, in his eightieth year.

COMINES (PHILIP DE), an excellent historian in the memoir way, was born of a noble family in Flanders, 1446. He was a man of uncommon abilities ; so that his high merit, as well as illustrious birth, soon recommended him to the notice of Charles the Bold, duke of Burgundy, with whom he lived in a kind of intimacy for about eight years. He was afterwards seduced to the court of France by Lewis XI. one of whose maxims of policy was, to draw all men to his court, who were either able to promote the interest of other princes, or might any way be made subservient to his own. Comines became a man of vast consequence in France, not only from the countenance which was given him by the monarch, but from other great connections also, which he brought about by marrying into a noble family. Lewis made him his chamberlain, and seneschal or chief magistrate of the province of Poictou. He employed him in several negotiations, which he executed in a masterly and successful way ; and Comines lived in high favour and reputation during the reign of this prince. After the death of Lewis, he fell into great troubles, and underwent great hardships, under that of his successor, Charles VIII. for being a foreigner, the envy of his adversaries prevailed so far, that he was imprisoned at Loches, in the county of Berry ; a place where persons accused of high treason are usually committed. During his imprisonment,



imprisonment, as he relates in his *Memoirs*, he was used very severely; but by the diligence and management of his wife removed at length to Paris; where, some time after, he was convened before the parliament. He had great factions against him; and his enemies were so very powerful, that no advocate durst undertake his defence. He was forced to do it himself; and he pleaded his own cause so well, that, after a speech of two hours in full court, he convinced them of his innocence, and was discharged. He insisted much upon what he had done both for the king and kingdom, and the favour and bounty of his master Lewis XI. He remonstrated to them, that he had done nothing either through avarice or ambition; and that if his designs had been only to have enriched himself, he had as fair an opportunity of doing it as any man of his condition in France. He lay three years in prison, and after his release had a daughter, who was married to René count of Penthieuse, of the house of Bretagne. This daughter had a son, who was afterwards governor of Bretagne, knight of the king's order, duke of Estampes, and enjoyed several other dignities and preferments. Philip de Comines was about 64 years old, when he died in a house of his own called Argenton, in 1509; and his body being carried to Paris, was interred in the church belonging to the Augustines, in a chapel which he had built for himself.

In his prosperity he had the following saying frequently in his mouth: "He that will not work, let him not eat." In his adversity he used to say, "I committed myself to the sea, and am overwhelmed in a storm."

He was a man of great parts, but not learned. He spoke several modern languages well, the German, French, and Spanish especially; but he knew nothing of the ancient, which he used to lament. As illiterate, however, as he was, he left behind him some "*Memoirs of his own Times*," which have been the admiration not only of the learned, but of all good judges in history. They commence from 1464, and include a period of thirty-four years; in which are commemorated the most remarkable actions of the two last dukes of Burgundy, and of Lewis XI. and Charles VIII. kings of France; as likewise the most considerable transactions in England, Flanders, Germany, Italy, and Spain, which happened within that period.

The great penetration and judgment which Comines has shewn in these *Memoirs*, the extensive knowledge of men and things, the wonderful skill in unfolding councils and tracing actions to their first springs, and the variety of excellent precepts, political and philosophical, with which the whole is wrought up, have led some to imagine him not inferior to Livy, and the ancient chiefs in history.

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COMMANDINUS (FREDERICK), born at Urbino in Italy, 1509, and descended from a very noble family, was famous for his learning and knowledge in the sciences. To a vast depth in the  
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mathematics,



mathematics, he joined a great skill in the Greek tongue; by which means he was very well qualified to translate the Greek mathematicians into Latin; and indeed he published and translated several, to which no writer, till then, had done that good office. Francis Moria, duke of Urbino, who was very conversant in those sciences, was a very affectionate patron to him on that account. Commandinus died in 1575, and Antonio Toroneo delivered his funeral oration. He is greatly applauded by Blanchanus, and other writers; and he justly deserved their encomiums. He translated and illustrated with notes the following works: 1. Archimedis circuli Dimensio; de Lineis spiralibus; quadratura Paraboles; de Conoidibus & Sphæroidibus; de Arenæ numero. Venice, printed by Paulus Manutius, in 1558, folio. 2. Ejusdem Archimedis de iis quæ vehuntur in Aqua. Bologn, 1565, 4to. 3. Apollonii Pergæi Conicorum Libri quatuor, una cum Pappi Alexandrini Lemmatibus, & Commentariis Eutocii Ascalonitæ, &c. Bologn, 1566, folio. 4. Ptolomæi Planispherium. Venet. 1558, 4to. 5. Ejusdem de Analemmate Liber. Romæ, 1562, 4to. 6. Elementa Euclidis. Pesaro, 1572, folio. 7. Aristarchus de Magnitudinibus & Distantiis Solis & Lunæ. Pesaro, 1575, 4to. 8. Hero de Spiralibus. Urbino, 1575, 4to. 9. Machometes Bagdedinus de superficiorum Divisionibus. Pes. 1750, folio. 10. Pappi Alexandrini Collectiones Mathematicæ. Pesaro, 1588, folio.

The publication of this last work would have been still longer after the death of its author, had not the duke of Urbino exerted himself vigorously about it. For Commandinus's two daughters had commenced a lawsuit against each other, which would have occasioned a very long delay, as Valerius Spaciolus, his son-in-law, owns. Commandinus published also some books of his own composing; as, 1. De Centro Gravitatis solidorum. Bologn, 1565, folio. 2. Horologiorum Descriptio. Romæ, 1562, &c.

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COMMODIANUS of Gaza, a Christian poet of the fourth century, is the author of a Latin piece entitled "Institutiones." It is composed in the form of verse, but without either measure or quantity; only care is taken, that each line comprises a complete sense, and that it begins with something like an acrostic. It lay a long time in obscurity, and if it had always continued so, no loss would have been felt; for it is altogether a barbarous production. Rigaltius has published it in his edition of "Cyprian," and Davies at the end of "Minutius Felix."

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COMNENA (ANNA), a most accomplished lady, and daughter to the Greek emperor Alexius Comnenus, flourished about 1118, and wrote fifteen books upon the life and actions of her father, which she called "The Alexiad." Eight of these books were published by Hæschelius in 1610, and the whole fifteen, with a Latin version,



version, in 1651; to another edition of which, in 1670, the learned Charles du Fresne added notes historical and philological.

She has represented her father in a better light than the Latin historians have done; who have almost all of them described him as a treacherous and dishonest man, and for that reason has been accounted a very partial writer: but, as Vossius has observed, the matter may be well enough comprised by only supposing, that the Latin historians have spoken of a Greek emperor less favourably than they ought, and that Anna Comnena has been more indulgent to the character of her father than the strict laws of history will admit of.

**COMPTON (SPENCER)**, only son of William, first earl of Northampton, by Elizabeth, sole daughter and heiress of Sir John Spencer, alderman of London, was born in 1601. He was made knight of the Bath in 1616, when Charles duke of York, afterwards Charles I. was created prince of Wales; with whom he became a great favourite. In 1662 he accompanied him into Spain, in quality of master of his robes and wardrobe, and had the honour to deliver all his presents, which amounted, according to computation, to 64,000*l*. At the coronation of that prince he attended as master of the robes, and in 1639 waited on his majesty in his expedition against the Scots. He was likewise one of those noblemen, who, in May 1641 resolved to defend the true Protestant religion, expressed in the doctrine of the church of England, and his majesty's royal person, honour, and estate; as also the power and privilege of parliaments, and the lawful rights and liberties of the subject. In 1642 he waited upon his majesty at York, and espoused his cause heartily; and after the king set up his standard at Nottingham, was one of the first who appeared in arms for him. He did him signal services, and was the very life of his cause in the counties of Warwick, Stafford, and Northampton. He was slain March 19, 1642-3, in a battle fought on Hopton-heath, near Stafford: for though the enemy was routed, and much of their artillery taken, yet his lordship's horse being unfortunately shot under him, he was somehow left encompassed by them. When he was on his feet, he killed the colonel of foot with his own hand, who first came up to him; notwithstanding which, after his head-piece was struck off with the butt-end of a musquet, they offered him quarter. But he refused, saying, that he scorned to accept quarter from such base rogues and rebels as they were: upon which he was slain by a blow with an halbert on the hinder part of his head, receiving at the same time another deep wound in his face. The enemy refused to deliver up his body to the young earl of Northampton, unless he would return, in exchange for it, all the ammunition, prisoners, and cannon, he had taken in the late battle: however, at last it was delivered, and buried in Allhallows church in Derby, in the same vault with



with his relation the old countess of Shrewsbury. We are informed, this noble lord, “though a person of great courage, honour, and fidelity, was not well known till the evening of his days, having led an easy and luxurious life; but that from the beginning of the civil wars, as if he had been awakened out of a lethargy, he behaved with the utmost activity and vigour.” His lordship married Mary, daughter of Sir Francis Beaumont, Knt. by whom he had six sons and two daughters. The sons are all said to have inherited their father’s courage, loyalty, and virtue; but as for Henry, the sixth and youngest, who was afterwards Bp. of London, we shall speak particularly of him in the next article.

**COMPTON** (HENRY), an eminent prelate of the church of England, was the youngest son of Spencer the second earl of Northampton, just mentioned, and born in 1632. Though he was but ten years old when his father was slain, yet he received an education suitable to his quality; and when he had gone through the grammar-schools, was entered a nobleman of Queen’s college in Oxford, in 1649. He continued there till about 1652; and after having lived some little time with his mother, travelled into foreign countries. Upon the restoration of Charles II. he returned to England; and became a cornet in a regiment of horse, raised about that time for the king’s guard: but soon quitting that post, he dedicated himself to the service of the church; and accordingly went to Cambridge, where he was created M. A. Then entering into orders, and obtaining a grant of the next vacant canonry of Christ-church in Oxford, he was admitted canon commoner of that college, in the beginning of 1666, by the advice of Dr. John Fell, then dean of the same. He possessed at that time the rectory of Cottenham in Cambridgeshire, worth about 500l. per annum; and in 1667, he was made master of St. Cross’s hospital near Winchester. On May 24, 1669, he was installed canon of Christ-church, in the room of Dr. Heylin deceased; and two days after took the degree of B. D. to which, June 28 following, he added that of doctor. He was preferred to the bishopric of Oxford in Dec. 1674; and about a year after, translated to the see of London.

As soon as he was raised to the see of London, king Charles caused him to be sworn one of his privy-council; and committed to his care the educating of his two nieces, the princesses Mary and Anne, which important trust he discharged to the nation’s satisfaction. They were both confirmed by him upon Jan. 23, 1675-6. They were both likewise married by him: the eldest, Mary, with William prince of Orange, Nov. 4, 1677; the youngest, Anne, with George prince of Denmark, July 28, 1683. The firmness of these two princesses in the Protestant religion, was owing, in a great measure, to their tutor Compton; which afterwards, when Popery came to prevail at the court of England, was imputed to him as an



unpardonable crime. In the mean time he formed a project o bringing the Dissenters to a sense of the necessity of an union among Protestants; to promote which, he held several conferences with his own clergy, the substance of which he published in July 1680. He further hoped, that Dissenters might be the more easily reconciled to the church, if the judgment of foreign divines should be produced against their needless separation: and for that purpose he wrote to M. Le Moyne, professor of divinity at Leyden, to M. de l'Angle, one of the preachers of the Protestant church at Charentun near Paris, and to M. Claude, another eminent French divine. Their answers are published at the end of Bp. Stillingfleet's "Unreasonable-ness of Separation, 1681," 4to; where we find them all agreed in vindicating the church of England from any errors in it's doctrine, or unlawful impositions in it's discipline, and therefore in condemning a separation from it as needless and uncharitable. But popery was what the bishop most strenuously opposed; and while it was gaining ground at the latter end of Charles the II'd's reign, under the influence of James duke of York, there was no method he left untried to stop it's progress.

The great disservice done by him to the Papists and their cause, was remembered and resented, when James II. ascended the throne, when, to his honour, he was marked out as the first sacrifice to Popish fury. He was immediately dismissed from the council-table; and on Dec. 16, 1685, put out from being dean of the royal chapel, to which place he had been preferred in July 1675. Further occasions were sought, and soon found, of molesting or ruining him, if possible. For Dr. John Sharp, rector of St. Giles's in the Fields, afterwards Abp. of York, having in some of his sermons vindicated the doctrine of the Church of England against popery; the king sent a letter, dated June 14, 1686, to Bp. Compton, "requiring and commanding him forthwith to suspend Dr. Sharp from further preaching in any parish or chapel within his diocese, until he had given the king satisfaction." In order to understand how Sharp had offended the king, it must be remembered, that king James had caused the directions concerning preachers, published in 1662, to be now reprinted; and reinforced them by a letter directed to the archbishops of Canterbury and York, given at Whitehall March 5, 1685-6, to prohibit the preaching upon controversial points; that was, in effect, to forbid the preaching against popery, which Sharp had done. The bishop refusing to suspend the doctor, because, as he truly alledged, he could not do it according to law, was cited to appear, Aug. 9, before the new ecclesiastical commission: when he was charged with not having observed his majesty's command in the case of Sharp, whom he was ordered to suspend. The bishop, after expressing some surprize, humbly begged a copy of the commission, and a copy of his charge; but was answered by chancellor J<sup>r</sup>,  
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“That he should neither have a copy of, nor see, the commission: neither would they give him a copy of the charge.” Thereupon his lordship desired time to advise with counsel; and time was given him to the 16th, and afterwards to the 31st of Aug. Then his lordship offered his plea to their jurisdiction: which being over-ruled, he protested to his right, in that or any other plea, that might be made for his advantage; and observed, “that as a bishop he had a right, by the most authentic and universal ecclesiastical laws, to be tried before his metropolitan, precedently to any other court whatsoever.” But the ecclesiastical commissioners would not upon any account suffer their jurisdiction to be called in question; and therefore, in spite of all that his lordship or his counsel could alledge, he was suspended on Sept. 6th following, for his disobedience, from the function and execution of his episcopal office, and from all episcopal and other ecclesiastical jurisdiction, during his majesty’s pleasure.

While this matter was in dependence, the princess of Orange thought it became her to interpose a little in the bishop’s favour: so she wrote to the king, earnestly begging him to be gentle to the bishop, who she could not think would offend willingly. She also wrote to the bishop, expressing the great share she took in the trouble he was fallen into; as did also the prince. The king wrote an answer to the princes, reflecting severely on the bishop, not without some sharpness on her for meddling in such matters. The bishop in the mean time acquiesced in his sentence; but being suspended only as a bishop, and remaining still whole in his other capacities, he made another stand against the king, as one of the governors of the Charter-house, in refusing to admit one Andrew Popham, a Papist, into the first pensioner’s place in that hospital. While he was thus sequestered from his episcopal offices, he applied himself to the improvement of his garden at Fulham; and having a great genius for botany, enriched it with a variety of curious plants, domestic and exotic. His suspension however was so flagrant a piece of tyrannical injustice, that the prince of Orange, in his declaration, could not omit taking notice of it; and, upon the dread of his highness’s coming over, the court was willing to make the bishop reparation, by restoring him, as they did on Sept. 23, 1688, to his episcopal function. But he made no haste to resume his charge, and to thank the king for his restoration; which made some conjecture, and as was afterwards found rightly enough, that he had no mind to be restored in that manner, and that he knew well enough what had been doing in Holland. The first part the bishop acted in the Revolution, which immediately ensued, was the conveying, jointly with the earl of Dorset, the princess Anne of Denmark safe from London to Nottingham; lest she, in the present confusion of affairs, might have been sent away into France, or put under restraint, because the prince, her consort, had left king James, and was gone  
over



over to the prince of Orange.—At his return to London, he was as zealous and instrumental as any man in completing the Revolution. He first set his hand to the association begun at Exeter. He waited on the prince of Orange, Dec. 21, at the head of his clergy; and in their names and his own, thanked his highness, for his very great and most hazardous undertaking for their deliverance, and the preservation of the Protestant religion, with the ancient laws and liberties of this nation. He gave his royal highness the sacrament upon Dec. 30; and upon Jan. 29 following, when the House of Lords, in a grand committee, debated the important question, “Whether the throne, being vacant, ought to be filled by a regent or a king?” Compton was one of the two bishops, Sir Jonathan Trelawny, bishop of Bristol, being the other, who made the majority for filling up the throne by a king. On Feb. 14, he was again appointed of the privy-council, and made dean of the royal chapel; from both which places king James had removed him: and afterwards pitched upon by king William, to perform the ceremony of his and queen Mary’s coronation, upon April 11, 1689. The same year he was constituted one of the commissioners for revising the liturgy, wherein he laboured with much zeal to reconcile the Dissenters to the church; and also in the convocation, that met Nov. 21, 1689, of which he was present. But the intended comprehension met with insuperable difficulties, the majority of the lower house being resolved not to enter into any terms of accommodation with the Dissenters; and his lordship’s not complying so far as the Dissenters liked, is supposed to have been the reason of bishop Burnet’s calling him, as he does, “A weak man, wilful, and strangely wedded to a party.” This however must seem extraordinary to those who consider, that churchmen have spoken very coolly of him ever since, on that very account: and that even his opposing, as he did, the prosecution against Sacheverell in 1709-10, declaring him not guilty, and also protesting against several steps taken in that affair, has not been sufficient to wipe out the guilt of complying so far with the Dissenters as he did. But such is generally the fate of those, who act with moderation and prudence, and attempt to treat men as reasonable creatures: they are disliked and abused by the unreasonable, that is, by much the greater part of both parties.

He maintained all along a brotherly correspondence with the foreign Protestant churches, and endeavoured to promote in them a good opinion of the church of England, and her moderation towards them; as appears, not only by his application to Mrs. Le Moyne, Claude, and de l’Angle before-mentioned, but also from letters, afterwards printed at Oxford, which passed between his lordship and the university of Geneva in 1706. It was this spirit of moderation, which rendered bishop Compton less popular with the clergy; who, by jealousies furnished and industriously propa-



gated, hindered in all probability his advancement to Canterbury, which must otherwise have followed of course, considering the services he had done, and the interest he always retained at court. Towards the close of his life, he was afflicted with the stone and gout; which, turning at length to a complication of distempers, put an end to it at Fulham, July 7, 1713, aged 81. His body was interred the 15th of the same month in the church-yard of Fulham, according to his particular direction: for he used to say, that "the church is for the living, and the church-yard for the dead." On the 26th "a sermon on the occasion of his much-lamented death," was preached at St. Paul's, before the mayor and aldermen of London, by Dr. Thomas Gooch, lately one of his domestic chaplains, then fellow, and afterwards master, of Caius-College in Cambridge, and since bishop, first of Norwich, then of Ely. Over his grave was erected an handsome tomb, surrounded with iron rails, having only this short inscription: "H. Lond. EI MH EN TΩ ΣΤΑΥΡΩ ΣΤΑΦΡΩ. MDCCLXIII." That is, "Henry London. Save in the Cross. 1713." It may truly be said, that by his death the church lost a most excellent bishop; the kingdom, a brave and able statesman; the Protestant religion, at home and abroad, its ornament and refuge; and the whole Christian world, an eminent example of virtue and piety.

What few things he published, are as follow. 1. "A Translation from the Italian of The Life of Donna Olympia Maldachini, who governed the church during the time of Innocent X. which was from the year 1644 to 1655. Lond. 1667." 2. "A Translation from the French of The Jesuits Intrigues; with the private instructions of that society to their emissaries, 1669." 3. "A Treatise of the Holy Communion, 1677." 4. "A Letter to the Clergy of the Diocese of London, concerning Baptism, the Lord's Supper, Catechising, dated April 25, 1679." 5. "A second Letter, concerning the Half-Communion, Prayers in an unknown Tongue, Prayers to Saints, July 6, 1680." 6. "A third Letter, on Confirmation, and Visitation of the Sick, 1682." 7. "A fourth Letter, upon the 54th Canon, April 6, 1683." 8. "A fifth Letter, upon the 118th Canon, March 19, 1684." 9. "A sixth Letter, upon the 13th Canon, April 18, 1685." They were all reprinted together in 1686, 12mo. under the title of "Episcopalia, or Letters of the Right Rev. Father in God, Henry Lord Bishop of London, to the Clergy of his Diocese." There is also, 10. "A Letter of his to a Clergyman in his Diocese, concerning Non-resistance:" written soon after the Revolution, and inserted in "The Memoirs of the Life of Mr. John Kettlewell."

CONANT (Dr. JOHN), a learned divine, was born Oct. 18, 1608, at Yeatenton in Devonshire. He was educated in classical learning at private schools, and, in 1626, sent to Exeter college, in

in Oxford. He soon distinguished himself for uncommon parts and learning; by means of which he grew highly in favour with Dr. John Prideaux, then rector of Exeter-College, and king's professor in divinity, who, according to the fashion of wit in those times, used to say of him, "*Conanti nihil est difficile*:" an excellent pun, which cannot well be made intelligible to the English reader. He took his degrees regularly; and, July 1633, was chosen a fellow of his college, in which he became an eminent tutor. Upon the breaking out of the civil war, he judged it convenient to leave the university; and he did so in 1642. He retired first to Lymington, a living of his uncle's, in Somersetshire; where, his uncle being fled, and he in orders, he officiated as long as he could continue there with safety. While he was at Lymington, he was constituted by the parliament one of the assembly of divines; but it is said, that he never sat among them, or at least very seldom, since it is certain that he never took the covenant. He afterwards followed his uncle to London; and then became a domestic chaplain to lord Chandos, in whose family he lived at Harefield. He is said to have sought this situation, for the sake of keeping himself as clear from all engagements and scrapes as the nature and fickle condition of those times would permit. Upon the same motive, he resigned his fellowship of Exeter-College, Sept. 27, 1647; but, June 7, 1649, was unanimously chosen rector of it by the fellows, without any application of his own.

In a very short time however, after being thus settled, he was in great danger of being driven out of all public employment again; and this by the parliament's enjoining what was called the Engagement, which he did not take within the time prescribed. He had a fortnight given him to consider further of it; at the end of which he submitted, but under a declaration, subscribed at the same time with the engagement, which in fact enervated that instrument entirely.

This difficulty being got over, he went on to discharge his office of rector of Exeter-College with great approbation; and, in Dec. 1654, became divinity-professor of the university of Oxford. In 1657, he accepted the inappropriate rectory of Abergely near St. Asaph in Denbighshire, as some satisfaction for the benefices formerly annexed to the divinity chair, which he never enjoyed; but knowing it to have belonged to the bishopric of St. Asaph, he immediately quitted it, upon the re-establishment of episcopacy. Oct. 19, 1657, he was admitted vice-chancellor of the university; which high dignity he held till August 5, 1660. During his office, he was very instrumental in procuring Mr Selden's large and valuable collection of books for the public library; and had a great hand in defeating a design, to which the protector Oliver gave his consent, of erecting a kind of university at Durham. Upon the restoration of Charles II. Dr. Conant, as vice-chancellor of Oxford,



ford, came up to London, attended by the proctors and many of the principals; and was introduced to the king, to whom he made a Latin speech, and presented a book of verses written by the members of the university. March 25, 1661, the king issued a commission for the review of the book of Common-Prayer, in which Conant was one of the commissioners, and assisted at the Savoy conferences: but after this, upon the passing of the act of uniformity, not thinking it right to conform, he suffered himself to be deprived of his preferments; and accordingly his rectory of Exeter-College was pronounced vacant, Sept. 1, 1662.

At length, after eight years serious deliberation upon the nature and lawfulness of conformity, his conscience was satisfied, and he resolved to comply in all parts; and in particular with that which had probably stuck most with him, the being re-ordained. Accordingly he was so, Sept. 28, 1670, by Reynolds, bishop of Norwich; whose daughter he had married in August 1651, and by whom he had six sons and as many daughters. Preferments were offered him immediately, and the same year he was elected minister of St. Mary, Aldermanbury, in London; but having spent some years in the town of Northampton, where he was much beloved, he chose rather to accept the invitation of his neighbours to remain among them; and Dr. Simon Ford, who was then minister of All-Saints in Northampton, going to St. Mary's, Aldermanbury, he was nominated to succeed him. It is remarkable, that Sept. 20, 1675, he had the mortification to see the greatest part of his parish, together with his church, burnt to the ground, though providentially his own house escaped. In 1676, the archdeaconry of Norwich becoming vacant, the bishop offered him that preferment with this singular compliment, "I do not expect thanks from you, but I will be very thankful to you, if you will accept of it." He accepted of it after some deliberation, and discharged the office worthily, as long as health permitted him. Dec. 3, 1681, he was installed a prebendary in the church of Worcester. The earl of Radnor, an old friend and contemporary of his at Exeter-College, asked it for him from Charles II. in these terms: "Sir, I come to beg a preferment of you for a very deserving person, who never sought any thing for himself:" and upon naming him, the king very kindly consented. In 1686, after his eyes had been for some time weak, he lost his sight entirely: but he did not die till March 12, 1693, when he was in his 86th year. He was buried in his own parish church of All-Saints in Northampton, where a monument was erected over him by his widow with a suitable inscription.

He was a man of solid and extensive learning; yet so very modest, it is said, that though he understood most of the Oriental languages, and was particularly versed in the Syriac, yet few people knew it. There have been published six volumes of his "Sermons:" the first in 1693, and dedicated by himself to the  
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inhabitants of Northampton; the second, after his death, in 1697, by John, bishop of Chichester; the third in 1698, the fourth in 1703, the fifth in 1708, by the same editor; the sixth in 1722, by Digby Cotes, M. A. principal of Magdallen-Hall in Oxford.

CONCANEN (MATTHEW), was born in Ireland, and bred to the law; in which we do not find that he ever made any great figure. From thence he came over to London, in company with a Mr. Stirling, to seek his fortune; and finding nothing so profitable, and so likely to recommend him to public notice, as writing politics, he soon commenced an advocate for the government. There goes a story of him however, but we will hope it is not a true one, that he and his fellow-traveller, who was embarked in the same adventure, for the sake of making their trade more profitable, resolved to divide their interests; the one to oppose, the other to defend the ministry. Upon which they determined the side each was to espouse by lots, when it fell to Concanen's part to defend the ministry. Stirling afterwards went into orders, and became a clergyman in Maryland. Concanen was for some time concerned in the "British" and "London Journals," and a paper called "The Speculatist." In these he took occasion to abuse not only lord Bolingbroke, who was naturally the object of it, but also Pope; by which he procured a place in the "Dunciad." In a pamphlet called "A Supplement to the Profound," he dealt very unfairly by Pope, as Pope's commentator informs us, in not only frequently imputing to him Broome's verses (for which, says he, he might seem in some degree accountable, having corrected what that gentleman did) but those of the duke of Buckingham, and others. To this extraordinary piece somebody humourously caused him to take for his motto, "De profundis clamavi." His wit and literary abilities, however, recommended him to the favour of his grace the duke of Newcastle, through whose interest he obtained the post of attorney-general of the island of Jamaica, which office he filled with the utmost integrity and honour, and to the perfect satisfaction of the inhabitants, for near 17 years; when, having acquired an ample fortune, he was desirous of passing the close of his life in his native country; with which intention, he quitted Jamaica and came to London, proposing to pass some little time there, before he went to settle entirely in Ireland. But the difference of climate between that metropolis and the place he had so long been accustomed to, had such an effect on his constitution, that he fell into a galloping consumption, of which he died Jan. 22, 1749, a few weeks after his arrival in London. The world is obliged to him for several original poems, which, though small, have considerable merit; and for one play, entitled "Wexford Wells," com. He was also concerned with Mr. Roome and other gentlemen in altering Richard Broome's "Jovial Crew,"



Crew," into a ballad opera, in which shape it is now frequently performed. Cōncanen has several songs in "The Musical Miscellany, 1729," 6 vols. But a memorable letter addressed to him by Dr. Warburton will perhaps be remembered longer than any writing of his own pen.

CONFUCIUS, the celebrated Chinese philosopher, was born in the kingdom of Lou, which is at present the province of Chan Long, in the 21st year of the reign of Ling van the 23d emperor of the race of Tcheou, 551 years before the birth of Christ. He was contemporary with Pythagoras, and little before Socrates. He was but three years old, when he lost his father Tcho leang hê, who had enjoyed the highest offices of the kingdom of Long; but left no other inheritance to his son, except the honour of descending from Ti ye, the 27th emperor of the second race of the Chang. His mother, whose name was Ching, and who sprung originally from the illustrious family of the Yen, lived 21 years after the death of her husband. Confucius did not grow in knowledge by degrees, as children ordinarily do, but seemed to arrive at reason and the perfect use of his faculties almost from his infancy. He took no delight in playing, running about, and such amusements as were proper for his age: he had a grave and serious deportment, which gained him respect, and plainly foretold what he would one day be. But what distinguished him most, was his unexampled and exalted piety. He honoured his relations; he endeavoured in all things to imitate his grandfather, who was then alive in China, and a most holy man: and it was observable, that he never ate any thing but he prostrated himself upon the ground, and offered it first to the supreme Lord of heaven.

At the age of 19 years he took a wife, who brought him a son, called Pe yu. This son died at 50, but left behind him a son called Tsou-tse, who, in imitation of his grandfather, applied himself entirely to the study of wisdom, and by his merit arrived to the highest offices of the empire. Confucius was content with his wife only, so long as she lived with him; and never kept any concubines, as the custom of his country would have allowed him to have done, because he thought it contrary to the law of nature. I say so long as she lived with him; for, it seems, he divorced her after some time, and for no other reason, say the Chinese, but that he might be free from all incumbrances and connexions, and at liberty to propagate his philosophy throughout the empire. At the age of 23, when he had gained a considerable knowledge of antiquity, and acquainted himself with the laws and customs of his country, he began to project a scheme for a general reformation. All the little kingdoms of the empire depended upon the emperor; but then every province was a distinct kingdom, which had its particular laws, and was governed by a prince of its own. Hence it

often happened, that the imperial authority was not sufficient to keep them within the bounds of their duty and allegiance; but especially at this time, when luxury, the love of pleasure, and a general dissolution of manners, prevailed in all those little courts.

Confucius, wisely, persuaded that the people could never be happy, so long as avarice, ambition, voluptuousness, and false policy should reign in this manner, resolved to preach up a severe morality; and accordingly he began to enforce temperance, justice, and other virtues, to inspire a contempt of riches and outward pomp, to excite to magnanimity and a greatness of soul, which should make men incapable of dissimulation and insincerity; and used all the means he could think of, to redeem his countrymen from a life of pleasure to a life of reason. He was every where known, and as much beloved. His extensive knowledge and great wisdom soon made him known: his integrity and the splendor of his virtues made him beloved. Kings were governed by his counsels, and the people revered him as a saint. He was offered several high offices in the magistracy, which he sometimes accepted; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt state, and amending mankind; for he never failed to resign those offices, as soon as he perceived that he could be no longer useful in them. Thus, for instance, he was raised to a considerable place of trust in the kingdom of Lou, his own native country; where he had not exercised his charge above three months, when the court and provinces, through his counsels and management, were become quite another thing. He corrected many frauds and abuses in the mercantile way, and reduced the weights and measures to their proper standard. He inculcated fidelity and candor amongst the men, and exhorted the women to chastity and a simplicity of manners. By such methods he wrought a general reformation, and established every where such concord and unanimity, that the whole kingdom seemed as if it were but one great family.

The neighbouring princes began to be jealous. They easily perceived, that a king, under the councils of such a man as Confucius, would quickly render himself too powerful; since nothing can make a state flourish more than good order among the members, and an exact observance of its laws. Alarmed at this, the king of Tsi assembled his ministers to consider of methods which might put a stop to the career of this new government; and, after some deliberations, the following expedient was resolved upon. They got together a great number of young girls of extraordinary beauty, who had been instructed from their infancy in singing and dancing, and were perfect mistresses of all those charms and accomplishments, which might please and captivate the heart. These, under the pretext of an embassy, they presented to the king of Lou, and to the grandees of his court. The present was joyfully received,  
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and had its desired effect. The arts of good government were immediately neglected, and nothing was thought of but inventing new pleasures for the entertainment of the fair strangers. In short, nothing was regarded for some months but feasting, dancing, shews, &c. and the court was entirely dissolved in luxury and pleasure. Confucius had foreseen all this, and endeavoured to prevent it, by advising the refusal of the present; and he now laboured to take off the delusion they were fallen into, and to bring them back to reason and their duty. But all his endeavours proved ineffectual: there was nothing to be done: and the severity of the philosopher, whether he would or no, was obliged to give way to the overbearing fashion of the court. Upon which he immediately quitted his employment, exiling himself at the same time from his native country; to try if he could find in other kingdoms, minds and dispositions more fit to relish and pursue his maxims.

He passed through the kingdoms of Tsi, Guci, and Tson, but met with insurmountable difficulties every where. He had the misfortune to live in times, when rebellion, wars, and tumults raged throughout the empire; yet he did not cease to travel about and do what good he could among the people, and among mankind in general. He had often in his mouth the maxims and examples of their ancient heroes, Yao, Chun, Yu, Tschin-tang, Wen-wang, so that they were thought to be all revived in the person of this great man. We shall not wonder, therefore, that he proselyted great numbers, who were inviolably attached to his person. He is said to have had 3000; 72 of whom were distinguished above the rest by their superior attainments, and 10 above them all by their comprehensive view and perfect knowledge of his whole philosophy and doctrines. He divided his disciples into four classes, who applied themselves to cultivate and propagate his philosophy, each according to his particular distinction. The first class were to improve their minds by meditation, and to purify their hearts by virtue: and the most famous of this class were Men Tseë Ac kien, Gen pe micou, Chung kong, Yen yuen. The second were to cultivate the arts of reasoning justly, and of composing elegant and persuasive discourses: the most admired among these were, Tsai ngo, and Tsou kong. The study of the third class was, to learn the rules of good government, to give an idea of it to the Mandarins, and to enable them to fill the public offices with honour: Gen yeu and Ki lou excelled herein. The last class were concerned in delivering the principles of morality in a concise and polished style to the people: and among these, Tsou yeu and Tsou hia deserved the highest praise. These 10 chosen disciples were, as it were, the flower of Confucius's school.

He fell into a lethargy and died in his 73d year, lamented by the whole empire, which from that very moment began to honour him as a saint; and established such a veneration for his memory,

as will probably last for ever in these parts of the world. Kings have built palaces for him in all the provinces, whither the learned go at certain times to pay him homage. There are to be seen upon several edifices, raised in honour of him, inscriptions in large characters, "To the great master." "To the head doctor." "To the saint" "To him who taught emperors and kings." They built his sepulchre near the city Kio fou, on the banks of the river Su, where he was wont to assemble his disciples; and they have since enclosed it with walls, which look like a small city to this very day.

Confucius did not trust altogether to the memory of his disciples for the preservation of his philosophy, but composed several books: and though these books were greatly admired for the doctrines they contained, and the fine principles of morality they taught, yet such was the unparalleled modesty of this philosopher, that he never assumed the least honour about them. He ingenuously owned, that the doctrine was not his own, but was much more ancient; and that he had done nothing more than collect it from those wise legislators Yao and Chun, who lived 1500 years before him.

CONGREVE (WILLIAM), an English dramatic writer and poet, was descended of an ancient family in Staffordshire, and born in 1672. Some have made him a native of Ireland, upon the authority of his friend Southern; but it seems reasonable to believe Mr. Jacob upon this occasion, who affirms him to have been born in England. Jacob, speaking in his preface of the communications he had received from living authors, has this passage: "I am particularly obliged to Mr. Congreve for his free and early communication of what relates to himself, as well as his kind directions for the composing of this work:" which work being published in Congreve's life-time, and no exception made to the account given of himself, renders Jacob's authority in this case indisputable. What led Southern and others into this mistake, was probably Congreve's being carried into Ireland when he was very young; for his father had there a command in the army, and afterwards became steward in the Burlington family, which fixed the residence of himself and family in that kingdom. Congreve was sent to the school of Kilkenny, and thence to the university of Dublin; where he acquired a perfect skill in all the branches of polite literature. A little after the revolution, in 1688, he was sent over to London, and placed in the Middle-Temple: but the law proving too dry for him, he troubled himself little with it, and continued to pursue his former studies. His first production, as an author, was a novel, which, under the assumed name of Cleophil, he dedicated to Mrs. Catharine Leveson. The title of it was, "Incognita, or Love and Duty reconciled." Vivacity of wit, fluency of style, and strength of judgment, are shewn in this work; and the merit of it is great, if we consider it as the first-fruits of a youth



of 17. It has been said, that at the bottom it is a true history ; and though the scene is laid in Italy, yet the adventures happened in England. As he did not then think proper to own this piece to the world, so whatever reputation he gained by it, was confined within the circle of a few acquaintance.

Soon after he applied himself to dramatic composition, and wrote a comedy called "The Old Bachelor;" of which Dryden, to whom he was recommended, said, "that he never saw such a first play in his life, and that it would be a pity to have it miscarry for a few things, which proceeded not from the author's want of genius or art, but from his not being acquainted with the stage and the town." Dryden revised and corrected it; and it was acted in 1693. The prologue, intended to be spoken, was written by lord Falkland; the play was admirably performed, and received with such general applause, that Congreve was thenceforward considered as the prop of the declining stage, and as the rising genius in dramatic poetry. It was this play, and the very singular success that attended it upon the stage, and after it came from the press, which recommended its author to the patronage of lord Halifax: who, being desirous to place so eminent a wit in a state of ease and tranquillity, made him immediately one of the commissioners for licensing hackney-coaches; bestowed upon him soon after a place in the Pipe-Office; and the office of a commissioner of wine licenses, worth 600*l.* per annum. We need not wonder that, after such encouragement as the town, and even the critics, had given him, he should quickly make his appearance again on the stage; and accordingly, the year after, he brought on "The Double Dealer." This play, though highly approved and commended by the best judges, was not so universally applauded as his last; the cause of which is supposed to have been the regularity of the performance; for regular comedy was then a new thing.

Queen Mary dying at the close of this year, Congreve wrote a pastoral on that occasion, entitled, "The mourning Muse of Alexis;" which, in point of simplicity, elegance, and correctness, is equal to any thing of the kind that has appeared in our language. In 1695, he produced his comedy, called "Love for Love," which gained him much applause; and the same year distinguished himself in a new kind of poetry, by addressing to king William an ode "Upon the taking of Namur;" in which he succeeded greatly. After having established his reputation as a comic writer, he had a mind to attempt a tragedy; and, in 1697, his "Mourning Bride" was acted at the new theatre in Lincoln's-Inn-Fields. Few plays had raised higher expectations, and fewer had answered them: in short, it was not possible for any thing to be better received. His attention was now called off from the theatre to another species of composition, which was wholly new, and not very agreeable to him. His four plays were attacked with great sharpness by that  
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zealous reformer of the stage Jeremy Collier; who, without any pity for his youth, or consideration of his fine parts, fell upon him, not as a dull or tasteless, but as a dangerous and pernicious writer. The truth is, and it must be owned, he had admitted many libertinisms into his plays; and Collier attacked him as a very immoral writer. An answer was necessary, and therefore an answer was given; which, if it does not entirely justify him, shews however great modesty and wit. It was printed in 1693; and the title of it is, “Amendments of Mr. Collier’s false and imperfect Citations, &c. from the Old Bachelor, Double Dealer, Love for Love, Mourning Bride. By the Author of those Plays.” In this apology for his own conduct, he lays down many things which are well worth knowing; and without knowing which, it is impossible to form a right notion of the innocence, excellence, or use of plays.

Though this quarrel is believed to have created in him some distaste to the stage, yet he afterwards brought on another comedy, entitled, “The Way of the World;” of which it gave so just a picture, that the world seemed resolved not to bear it. This completed the disgust of our author to the theatre; upon which the celebrated critic Dennis, though not very famous for either, said a very fine and a very kind thing, “that Mr. Congreve quitted the stage early, and that Comedy left it with him.” This play however has long ago triumphed over its adversaries, and is now justly esteemed, as much as it deserves to be. He amused himself afterwards with composing original poems and translations, which he collected in a volume, and published in 1710, when Swift describes him as “never free from the gout;” and “almost blind;” yet amusing himself with writing a “Tatler.”

He had a fine taste for music as well as poetry; as appears from his “Hymn to Harmony in Honour of St. Cecilia’s Day, 1701,” set by Mr. John Eccles, his great friend, to whom he was also obliged for setting several of his songs. His early acquaintance with the great had procured him an easy and independent station in life, to which it is very rare that either true genius or literary merit of any kind recommends a man: and this freed him from all obligations of courting the public favour any longer. He was still under the tie of gratitude to his illustrious patrons; and as he never missed an opportunity of paying his compliments to them, so on the other hand he always shewed great regard to persons of a less exalted station, who had been serviceable to him on his entrance into public life. He wrote an epilogue for his old friend Southern’s tragedy of “Oroonoko;” and we learn from Dryden himself, how much he was obliged to his assistance in the translation of “Virgil.” He contributed also the eleventh satire to the translation of “Juvenal” published by that great poet, and wrote an excellent copy of verses on the translation of “Persius,” performed by Dryden alone.



The best part of the last 20 years of his life was spent in ease and retirement; but towards the end of it, he was much afflicted with the gout, which brought on a gradual decay. It was for this, that in the summer of 1728, he went to Bath for the benefit of the waters, where he had the misfortune to be overturned in his chariot; from which time he complained of a pain in his side, which was supposed to arise from some inward bruise. Upon his return to London, his health declined more and more; and he died at his house in Surry-Street in the Strand, Jan. 19, 1728-9. On the 26th, his corpse lay in state in the Jerusalem chamber; whence the same evening it was carried with great solemnity into Henry the VIIIth's chapel at Westminster, and afterwards interred in the abbey. The pall was supported by the duke of Bridgewater, earl of Godolphin, lord Cobham, lord Wilmington, the Hon. George Berkeley, Esq; and brigadier-general Churchill; and colonel Congreve followed as chief mourner. Some time after, a neat and elegant monument was erected to his memory, by Henrietta, duchess of Marlborough, with this inscription: "Mr. William Congreve, died Jan, 19, 1728, aged fifty-six, and was buried near this place, to whose most valuable memory this monument is set up by Henrietta, duchess of Marlborough, as a mark how dearly she remembers the happiness and honour she enjoyed in the sincere friendship of so worthy and honest a man, whose virtue, candour, and wit, gained him the love and esteem of the present age, and whose writings will be the admiration of the future."

It has been observed of Congreve, that no man ever passed through life with more ease and less envy, than he. No change of ministries affected him in the least, nor was he ever removed from any post that was given him, except to a better. His place in the Custom-House, and his office of secretary in Jamaica, are said to have brought him in upwards of 1200*l.* per annum; and though he lived suitably to such a fortune, yet by his œconomy he raised from thence a competent estate. He was always upon good terms with the wits of his time, and never involved in any of their quarrels, or shewn from any of them the least mark of distaste or dissatisfaction. On the contrary, they were solicitous for his approbation, and received it as the highest sanction of merit. Addison testified his personal regard for him, and his high esteem of his writings, upon many occasions. Steele considered him as his patron upon one occasion, and was desirous of submitting to him as an umpire on another. Even Pope, though jealous, it is said, of his poetical character, has honoured him with the highest testimony of deference and esteem.

CONNOR (Dr. BERNARD), a physician and learned writer, was descended of an ancient family in Ireland, and born in the county of Kerry about 1666. His family being of the Popish religion,

ligion, he was not educated regularly in the grammar-schools and university of that island: nevertheless he had all proper learning given him, and when he grew up, applied himself to the study of physic. About 1686, he went to France, resided for some time in the university of Montpellier, and from thence to Paris; where he distinguished himself in his art, and became famous in particular for anatomy and chemistry. He professed himself desirous of travelling; and, as there were two sons of the high chancellor of Poland then on the point of returning to their own country, it was thought expedient that they should take that long journey under the care and inspection of Connor. He accordingly conducted them very safely to Venice, where he found the honourable William Legge, afterwards baron and earl of Dartmouth, very ill of a fever. He recovered him, and accompanied him to Padua; whence he went through Tyrol, Bavaria, and Austria, down the Danube, to Vienna; and after having made some stay at the court of the emperor Leopold, passed through Moravia and Silesia to Cracow, and thence in eight days to Warsaw. He was well received at the court of king John Sobieski, and was afterwards made his physician. This was a very extraordinary preferment for so young a man, and in so short a time; for it happened in the beginning of 1694, when Connor was not above 28 years of age.

His reputation in the court of Poland was very great, and highly raised by the judgment he made of the duchess of Bedzivil's distemper. All the physicians of the court took it to be no more than an ague, from which she might easily be recovered by the bark; but Connor insisted, that she had an abscess in her liver, and that her case was desperate. As this lady was the king's only sister, his prediction made a great noise, more especially when it was justified by the event; for she not only died within a month, but, upon the opening of her body, the doctor's opinion of her malady was fully verified. Great as Connor's fame was in Poland, he did not propose to remain longer there, than was requisite to finish his inquiries into the natural history, and other remarkables of that kingdom; and as he saw the king could not last long, and that he had no prospects of advantage afterwards, he resolved to quit that country, and to return to England. This fair occasion soon presented itself. The king had an only daughter, the princess Jeresa Cunigunda, who had espoused the elector of Bavaria by proxy in August 1694. As she was to make a journey from Warsaw to Brussels, of near 1000 miles, and in the midst of winter, it was thought necessary that she should be attended by a physician. Connor procured himself to be nominated to that employment; and, after reaching Brussels, took leave of the princess, set out for Holland, and thence to England, where he arrived in February 1695.

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He staid some short time at London, and then went to Oxford, where he read public lectures upon the animal œconomy. In his travels through Italy, he had conversed with Malpighi, Bellini, Redi, and other celebrated persons, of whose acquaintance he had made a proper use; and he now explained the new discoveries in anatomy, chemistry, and physics, in so clear and judicious a manner, that his reputation was soon raised to a considerable height. It was increased by printing, during his residence at Oxford, some learned and accurate dissertations in Latin under the following general title, "*Dissertationes Medico-physicæ de Antris Lethiferis, de Montis Vesuvii incendio, de Stupendo Ossium Coalitu, de Immani Hypogastri Sarcomate.*" Many curious questions are discussed, and curious facts related, in these dissertations, which discover their author to have been a man of much thought and observation, as well as of great reading and general knowledge. He returned in the summer of 1695 to London, where he read lectures as he had done at Oxford; and became soon after a member of the Royal Society, and also of the College of Physicians. In 1696, he went to Cambridge, and read lectures there; and upon his return to London, was honoured with a letter from the bishop of Ploskow, in which was contained the case of his old master the king of Poland. His advice was desired upon it, but before he could send it, the news came of that monarch's death.

In 1697, he published his "*Evangelium Medici.*" This little treatise, containing 16 sections only, made a great noise, and was reprinted within the year. The author acquired reputation by the ingenuity and learning he had shewn in it; but his orthodoxy and religion were called in question, and he even passed for an atheist with some.

The Polish election, upon the death of Sobieski, having a strong influence upon the general system of affairs in Europe, and being a common topic of discourse at that time, induced many considerable persons to seek the acquaintance of Connor, that they might learn from him the state of that kingdom: which being little known, the doctor was desired to publish what he knew of the Polish nation and country. He did so; and his work came out under the title of, "*The History of Poland, in several Letters to Persons of Quality; giving an Account of the present and ancient State of that Kingdom, Historical, Geographical, Political, and Ecclesiastical; its Origin and Extent, with a Description of its Towns and Provinces, the Succession and remarkable Actions of all its Kings, and of the great Dukes of Lithuania, &c.*" The two volumes, of which this work consists, were published separately, and the last more especially carries in it many marks of precipitation; but it is supposed to be the best book we have upon the subject, and may be read with pleasure and advantage. There  
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are some particulars, which fell more immediately under the author's own inspection, that are very curious, and not to be met with elsewhere; such as his account of the salt-mines, of young children carried away and nourished by bears, and of the diseases peculiar to that country. Connor was likely to prove a very eminent man in his profession; but in the flower of his age, and just as he began to reap the fruits of his learning, study, and travels, he was attacked by a fever, which after a short illness carried him off, Oct. 1698, when he was little more than 32 years of age. He had, as we observed before, been bred in the Romish religion; but had embraced that of the church of England, upon his first coming over from Holland. It has nevertheless been a matter of doubt, in what communion he died; but from his funeral sermon preached by Dr. Hayley, rector of St. Giles's in the Fields, where he was interred, it seems reasonable to conclude, that he continued in the Protestant profession while he retained his senses, though a creeping Popish priest might take some advantage of him after he had lost them.

CONRINGIUS (HERMANNUS), professor of law at Helmstadt, was born at Norden in Frisia, 1606; and died in 1681. He was perfectly versed in modern history, and consulted by several princes upon the affairs of Germany. He composed many works upon law and history, German law particularly: and there is a very learned and curious work of his, entitled, "*De Antiquitatibus Academicis Dissertationes septem*;" the best edition of which is that of Gottingen, 1739, 4to. All his works were collected and printed at Brunswick, 1731, in 6 vols. folio.

CONSTANTIN (ROBERT), doctor of physic, and professor of the belles letters in the university of Caen; where he was born in 1502. He acquired vast reputation by his skill in the Greek language. He lived to an 103 years of age, and, it is said, without any failure of powers in either body or mind. He died of a pleurisy in 1605. He has left, 1. "*A Lexicon, Greek and Latin*;" better digested and conducted, as some think, than that of Henry Stephens: Stephens ranging the Greek words according to their roots, Constantin in alphabetical order. 2. "*Three Books of Greek and Latin Antiquities*." 3. "*Thesaurus Rerum & Verborum utriusque Linguae*." 4. "*Supplementum Linguae Latinae, seu Dictionarium abstrusorum Vocabulorum, &c.*"

CONSTANTINE, usually called the Great, is memorable for having been the first emperor of the Romans, who established Christianity by the civil power; and was born at Naissus, a town of Dardania, 272. The emperor Constantius Chlorus was his father; and was the only one of those who shared the empire  
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at that time, that did not persecute the Christians. His mother was Helena, a woman of low extraction, and the mistress of Constantius, as some say; as others, the wife, but never acknowledged publicly: and it is certain, that she never possessed the title of empress, till it was bestowed on her by her son, after the decease of his father. Constantine was a very promising youth, and gave many proofs of his conduct and courage; which however began to display themselves more openly, a little before the death of his father. For, being detained at the court of Galerius as an hostage, and discerning that Galerius and his colleagues intended to seize upon that part of the empire which belonged to his father, who could not now live a long time, he made his escape, and set off post for England, where Constantius then was. When he arrived there, he found Constantius upon his death-bed, who nevertheless was glad to see him, and named him for his successor. Constantius died at York in 306, and Constantine was immediately proclaimed emperor by the soldiers: which occasioned his panegyrist to cry out, “O fortunata, & nunc omnibus beatior terris Britannia, quæ Constantium Cæsarem prima vidisti!” Galerius at first would not allow him to take any other title than that of Cæsar, which did not hinder him from reigning in England, Gaul, and Spain: but having gained several victories over the Germans and barbarians, he took the title of Augustus, in 308, with the consent of Galerius himself. Some time after he marched into Italy with an army of 40,000 men against the emperor Maxentius, who had almost made desolate the city of Rome by his cruelties; and after several engagements, in which he always came off conqueror, finally subdued him.

After he had settled the affairs of Rome, he went to Milan, where he celebrated the marriage of his sister with the emperor of the East, Licinius. In this town it was, that these two emperors issued out the first edict in favour of the Christian religion, by which they granted liberty of conscience to all their subjects: and a second soon after, by which they permitted the Christians to hold religious assemblies in public, and ordered all the places, where they had been accustomed to assemble, to be given up to them. A war broke out in 314, between Constantine and Licinius, which subjected the Christians to a persecution from the latter: but after a battle or two, in which neither had any reason to triumph, a peace ensued, and things returned to their usual course. Constantine now applied himself entirely to regulate and adjust the affairs of the church. He called councils, heard disputes and settled them, and made laws in favour of the Christians. In 324, another war broke out between these two emperors; the result of which was, that Constantine at length overcame Licinius, and put him to death. He was now sole master of the empire, and had nobody to control him; so that the Christians had every thing

to hope for, and nothing to fear: nor were they disappointed. But the misfortune was then, and it has continued ever since, that the Christians were no sooner secure against the assaults of enemies from without, but they fell to quarrelling among themselves. The dispute between Arius and Alexander was agitated at this time; and so very fiercely, that Constantine was forced to call the council of Nice to put an end to it. He assisted at it himself, exhorted the bishops to peace, and would not hear the accusations they had to offer against each other. He banished Arius and the bishops of his party, ordering at the same time his books to be burnt; and made the rest submit to the decision of the council. He had founded innumerable churches throughout the empire, and ordered them to be furnished and adorned with every thing that was necessary. He went afterwards to Jerusalem, to try if he could discover the sepulchre of Jesus Christ: and caused a most magnificent church to be built at Bethlehem. Some say, that he found the cross of Christ, and by virtue of it wrought many miracles: but Eusebius, who accompanied him, and was present upon the spot, mentions nothing of this nature, and therefore we may reasonably conclude it fabulous. About this time he gave the name of Constantinople to the town of Byzantium, and endowed it with all the privileges of ancient Rome. After this he laboured more abundantly than ever he had done yet, in aggrandizing the church, and publishing laws against heretics. He wrote to the king of Persia in favour of the Christians, destroyed the heathen temples, built a great many churches, and caused to be made innumerable copies of the "Bible." In short, he did so much for religion, that he might be called the head of the church, in things which concerned its exterior policy. The orthodox Christians have nevertheless complained of him a little for listening to the adversaries of St. Athanasius, and consenting, as he did, to banish him: yet he would not suffer Arius or his doctrines to be re-established, but religiously and constantly adhered to the decision of the council of Nice.

The unlearned reader may perhaps be astonished to hear nothing yet of Constantine's baptism: for it must needs seem extraordinary, that the emperor, who took such a part in the affairs of the Christians, who appeared to be convinced of the truth and divinity of their religion, and was not ignorant of any of its doctrines, should so long defer being initiated into it by the sacrament of baptism. Yet so it really was: "Whether," says Dupin, "he thought better not to be baptized till the time of his death, with a view of washing away, and atoning for all his sins at once, with the water of baptism, and being presented pure and unspotted before God, or whatever his reasons were, he never talked of baptism till his last illness." When that began, he ordered himself to be baptized; and Eusebius of Cæsaria relates, that the



ceremony was performed upon him by Eusebius bishop of Nicomedia. He died in 337, aged 66; and divided the empire between his three sons, Constantine, Constantius, and Constans.

**CONWAY** or **CONNAWAY** (COUNTESS of), was the second daughter of Sir Heneage Finch, recorder of London and speaker of the House of Commons in 1605, fourth son of Sir Moyle Finch, Bart. by the countess of Winchelsea. Her name was Ann, and her eldest brother, Heneage, was lord chancellor in 1675, and created earl of Nottingham in 1681. She was first wife to Edward, earl Conway, who, dying without issue in 1683, devised all his estates both in England and Ireland to Popham Seymour, and after his death, which happened in 1699, to Francis Seymour, younger sons of Sir Edward Seymour, Bart. of Bury Pomeroy, Wilts. They both took the name of Conway; and the latter, created in 1703 lord Conway, both of England and Ireland, was father to the earl of Hertford and general Conway. This extraordinary lady, remarkable for her history, was much distinguished for her learning: she was author of "*Opuscula Philosophica*," a singular production, full of obscurities and paradoxes, printed at Amsterdam in 1690. This lady was very much respected by doctor Henry More, who had taken his Master of Arts degree in 1639, and being chosen fellow of his college, he became tutor to several persons of distinction. Thus he became acquainted with the countess, who was looked upon as one of the doctor's pupils at a distance or out of college. This lady, whose genius and temper were nearly related to his own, had the misfortune to fall into Quakerism, from which, through his great esteem for her, he laboured many years to reclaim her, but without success. Lady Conway was frequently afflicted with violent pains in her head, on which account the famous Van Helmont and Valentine Stribitratres were called in to her relief. She died at Regland in Warwickshire, Feb. 23, 1678, and was preserved in spirits of wine by Van Helmont, with a glass over her face in her coffin, above ground, that her lord, who was in Ireland when she died, might see her before her interment, which was in a year after her death.

There was another viscountess Conway (Catherine), second wife of Edward, earl of Conway's father, daughter of Giles Hueriblock, of Ghent in Flanders, and widow of — Fulle, a merchant in London.

**CONYBEARE** (JOHN), a learned divine and prelate of the church of England, was born at Pinhoe, near Exeter, on the 31st of January 1691-2. His father was the Rev. John Conybeare, vicar of Pinhoe; and his mother, whose maiden name was Grace Wilcocks, was the daughter of a substantial gentleman-farmer of that



that place. At a proper age, he was sent to the free-school of Exeter for grammatical education. On the 23d of February 1707-8, Mr. Conybeare was admitted a battler of Exeter-College, Oxford, under the tuition of Mr. Thomas Rennel, afterwards Dr. Rennel, and who for many years was rector of Drew's Teington, one of the best livings in the county of Devon. How early our young student obtained the esteem of the learned society with which he was connected, appears from his having been chosen on the 30th of June 1710, and admitted on the 8th of July following, a probationary fellow of his college, upon Sir William Petre's foundation, in the room of Mr. Daniel Osborne. On the 17th of July 1713, he was admitted to the degree of bachelor of arts; and at the next election of college officers, upon the 30th of June 1714, he was appointed prælector, or moderator, in philosophy. On the 19th of December following, he received deacon's orders from the hands of Dr. William Talbot, bishop of Oxford; and on the 27th of May 1716, he was ordained priest by Sir Jonathan Trelawny, bishop of Winchester. On the 16th of April 1716, he proceeded to the degree of master of arts; soon after which he entered upon the curacy of Fetcham, in Surrey, where he continued about a year. He was advised to this change of scene for the benefit of his health, which was always delicate, and had been greatly impaired by the intenseness of his application. Upon his return from Fetcham to Oxford, he became a tutor in his own college, and was much noticed in the university as a preacher. In the beginning of the year 1722, he published a sermon, which he had delivered before the university, on the 24th of December preceding, from Hebrews ii. 4. entitled, "The Nature, Possibility, and Certainty of Miracles, &c." This discourse was so well received, that it went through four editions. Mr. Conybeare was hence encouraged to commit to the press a second sermon, from 1 Corinthians xiii. 12. which he had preached before the university, on the 21st of October 1724, and the title of which was, "The Mysteries of the Christian Religion credible." It is probable, that the reputation our author gained by these discourses, recommended him to the notice of the lord bishop of London (Dr. Gibson) who appointed him one of his majesty's preachers at Whitehall, upon the first establishment of that institution. The esteem in which his abilities and character were held, procured him, also, the favour of the lord chancellor Macclesfield, who, in May 1724, presented him to the rectory of St. Clement's, in Oxford; a preferment of no great value, but which was convenient to him from his constant residence at that place, and from its being compatible with his fellowship. In 1725, he was chosen senior proctor of the university, which office he served in conjunction with Mr. Barnaby Smyth, fellow of Corpus-Christi-College, and a scholar of eminence. In the same year, Mr. Conybeare was



called upon to preach a visitation sermon before the bishop of Oxford, at whose request it was published, under the title of "The Case of Subscription to the Articles of Religion considered." This sermon, the text of which is taken from 1 Timothy vi. 3, 4. has obtained no small degree of celebrity. It hath often been referred to in the controversy relating to subscription, and is particularly noticed by the acute and learned writer of the confessional. Mr. Conybeare's next publication was an assize sermon, preached at St. Mary's, Oxford, in 1727, from Ezra vii. 26. and entitled, "The penal Sanctions of Laws considered." This discourse was dedicated by him to the honourable Charles Talbot, at that time solicitor-general, afterwards lord high chancellor of Great-Britain, who had honoured our author with the care of his two eldest sons, Mr. Charles Talbot, celebrated by the poet Thomson, and the late earl Talbot, steward of his majesty's household. On the 11th of July 1728, Mr. Conybeare was admitted to the degree of bachelor of divinity; and on the 24th of January following, he took his doctor's degree. In the year 1729, he again appeared from the press, in a sermon that had been preached before the lord-mayor and aldermen at St. Paul's cathedral, and which was entitled, "The Expediency of a Divine Revelation represented." It was accompanied with a dedication to bishop Talbot, father of the solicitor-general. In 1730, the headship of Exeter-College becoming vacant, by the death of Dr. Hole, Dr. Conybeare was chosen to succeed him. His competitor, on this occasion, was the Rev. Mr. Stephens, vicar of St. Andrew's, Plymouth, a truly worthy clergyman, and the author of several ingenious discourses. Nevertheless, as he had retired early from the society, he could not be supposed to carry such weight with him as Dr. Conybeare, who had resided constantly in the college. In this year Dr. Tindal's famous deistical book had appeared, entitled, "Christianity as old as the Creation, or the Gospel a Republication of the Law of Nature." This work excited the greatest attention, and drew forth the pens of some of the ablest divines of the kingdom, both in the church of England, and among the Protestant Dissenters. Bishop Gibson, who had himself engaged in the controversy, in his "Pastoral Letters, encouraged Dr. Conybeare to undertake the task of giving a full and particular answer to Tindal's production. Accordingly, he published, in 1732, his "Defence of revealed Religion;" by which he gained great credit to himself, and performed an eminent service to the cause of Christianity. So well was the work received, that the third edition of it was published in 1733.

On the death of Dr. Bradshaw, bishop of Bristol, and dean of Christ-Church, Oxford, in December 1732, Dr. Conybeare was appointed to succeed him in the latter dignity. On this occasion, he resigned the headship of Exeter-College, in which he was succeeded

ceeded by Mr. Atwell. Not long after, he gave up, likewise, the rectory of St. Clement's, in favour of a friend, the Rev. Mr. Webber, one of the fellows of Exeter. On the 6th of June 1733, Dean Conybeare married Miss Jemima Jukes, daughter of Mr. William Jukes, of Hoxton-Square, near London; and in the same year he published a sermon, which he had preached in the cathedral of St. Peter, Exon, in August 1732, from 2 Peter iii. 16. on the subject of scripture difficulties.

Dr. Conybeare did not long enjoy a good state of health, after his being raised to the bishoprick of Bristol. He was much afflicted with the gout; and, having languished about a year and a half, was carried off by that disorder at Bath, on the 13th of July 1755. He was interred in the cathedral church of Bristol, where some time after his death, a monument was erected to his memory.

Bishop Conybeare had by his lady five children, three of whom died in their infancy. A daughter and a son survived him.

COOK (JAMES), was born at Marton, in Cleveland, a village about four miles from Great Ayton, in the county of York, and was christened there, as appears from the parish register, Nov. 3, 1728. His father, whose name was likewise James, was a day-labourer to Mr. Mewburn, a very respectable farmer, and lived in a small cottage, the walls chiefly of mud, as was generally the case at that time in the northern parts of the kingdom. In the year 1730, when our navigator was about two years old, his father removed with his family to Great Ayton, and was employed as a hind by the late Thomas Scottowe, Esq. having the charge of a considerable farm in that neighbourhood known by the name of Airyholm.

As the father continued long in that trust, Mr. Cook was employed in assisting him in various kinds of husbandry suited to his years until the age of 13. At that period he was put under the care of Mr. Pullen, a school-master who taught at Ayton, where he learned arithmetic, book-keeping, &c. and is said to have shewn a very early genius for figures. About January 1745, at the age of 17, his father bound him apprentice to William Saunderson for four years, to learn the grocery and haberdashery business, at Snaith, a populous fishing-town about ten miles from Whitby; but after a year and a half's servitude, having contracted a very strong propensity to the sea (owing probably to the maritime situation of the place, and the great number of ships almost constantly passing and repassing within sight between London, Shields, and Sunderland) Mr. Saunderson was willing to indulge him in following the bent of his inclination, and gave up his indentures. While he continued at Snaith, by Mr. Saunderson's account, he discovered much solidity of judgment, and was remarkably quick in accounts. In July 1746, he was bound apprentice to Mr. J. Walker, of Whitby, for



for the term of three years, which time he served to his master's full satisfaction. He first sailed on board the ship *Freelove*, burthen about 450 tons, chiefly employed in the coal trade from Newcastle to London. In May 1748, Mr. Walker ordered him home to assist in rigging and fitting for sea a fine new ship, named the *Three Brothers*, about 600 tons burthen. This was designed as a favour to him, as it would greatly contribute to his knowledge in his business. In this vessel he sailed from Whitby in the latter end of June. After two coal voyages, the ship was taken into the service of government, and sent as a transport to Middleburgh, to carry some troops from thence to Dublin. When these were landed, another corps was taken on board, and brought over to Liverpool. From thence the ship proceeded to Deptford, where she was paid off in April 1749. The remaining part of the season the vessel was employed in the Norway trade.

In the spring 1750, Mr. Cook shipped himself as a seaman, on board the *Maria*, belonging to Mr. John Wilkinson, of Whitby, under the command of Mr. Gaskin. In her he continued all that year in the Baltic trade. Mr. Walker is of opinion he left this ship in the winter, and sailed the following summer, viz. 1751, in a vessel belonging to Stockton; but neither the ship's name, nor that of the owner, is now remembered by Mr. Walker. Early in February 1752, Mr. Walker sent for him, and made him mate of one of his vessels, called the *Friendship*, of about 400 tons burthen. In this station he continued till May or June 1753, in the coal trade. At that period, Mr. Walker made him an offer to go commander of that ship; but he declined it, soon after left her at London, and entered on board his majesty's ship *Eagle*, a frigate of 28 or 30 guns, "having a mind," as he expressed himself to his master, "to try his fortune that way." Not long after, he applied to Mr. Walker for a letter of recommendation to the captain of the frigate, which was readily granted. On the receipt of this he got some small preferment, which he gratefully acknowledged, and ever remembered. Some time after, the *Eagle* sailed with another frigate on a cruise, in which they were very successful. After this Mr. Walker heard no more of Mr. Cook, until August 1758, when he received from him a letter, dated Pembroke, before Louisburgh, July 30, 1758, in which he gave a distinct account of their success in that expedition, but does not say what station he then filled.

He received a commission as lieutenant, on the first day of April 1760;—and soon after gave a specimen of those abilities which recommended him to the commands which he executed so highly to his credit, that his name will go down to posterity as one of the most skilful navigators which this country hath produced.

In the year 1765, he was with Sir William Burnaby on the Jamaica station; and that officer having occasion to send dispatches



to the governor of Jucatan, relative to the logwood-cutters in the bay of Honduras, lieutenant Cook was selected for that employment; and he performed it in a manner which entitled him to the approbation of the admiral. A relation of this voyage and journey was published in the year 1769, under the title of "Remarks on a Passage from the River Balise in the Bay of Honduras to Merida, the Capital of the Province of Jucatan in the Spanish West-Indies, by Lieutenant Cook," in an 8vo. pamphlet."

To a perfect knowledge of all the duties belonging to a sea-life, Mr. Cook had added a great skill in astronomy. In the year 1767 the royal society resolved, that it would be proper to send persons into some part of the South-Seas, to observe the transit of the planet Venus over the sun's disk; and by a memorial delivered to his majesty they recommended the islands of Marquesas de Mendoza, or those of Rotterdam or Amsterdam, as the properest place then known for making such observation. To this memorial a favourable answer was returned, and the Endeavour, a ship built for the coal-trade, was put in commission, and the command of her given to lieutenant Cook. But before the vessel was ready to sail, captain Wallis returned from his voyage, and pointed out Otaheite as a place more proper for the purpose of the expedition than either of those mentioned by the royal society. This alteration was approved of, and our navigator was appointed by that learned body, with Mr. Charles Green, to observe the transit....

On this occasion lieutenant Cook was promoted to be captain, and his commission bore date the 25th of May 1768. He immediately hoisted the pendant, and took command of the ship, in which he sailed down the river on the 30th of July. In this voyage he was accompanied by Joseph Banks, Esq; since Sir Joseph, and Dr. Solander. On the 13th of October he arrived at Rio de Janeiro, and on the 13th of April 1769, came to Otaheite, where the transit of Venus was observed in different parts of the island. He staid there until the 13th of July, after which he went in search of several islands, which he discovered. He then proceeded to New Zealand, and on the 10th of October 1770, arrived at Batavia; with a vessel almost worn out, and the crew much fatigued, and very sickly. The repairs of the ship obliged him to continue at this unhealthy place until the 27th of December, in which time he lost many of his seamen and passengers, and more in the passage to the Cape of Good Hope, which place he reached on the 15th of March 1771. On the 14th of April he left the Cape, and the 1st of May anchored at St. Helena, from whence he sailed on the 4th, and came to anchor in the Downs on the 12th of June, after having been absent almost three years, and in that time had experienced every danger to which a voyage of such a length is incident, and in which he had made discoveries equal to those of all the navigators of his country, from the time of Columbus to the present.



present. The narrative of this expedition was written by Dr. Hawkesworth, which as the facts contained in it have not been denied, nor the excellence of the composition disputed, has certainly been treated with a degree of severity, which, when every thing is considered, must excite the astonishment of every reader of taste and sensibility.

Soon after captain Cook's return to England, it was resolved to equip two ships to complete the discovery of the southern hemisphere. It had long been a prevailing idea, that the unexplored part contained another continent, and a gentleman, whose enterprising spirit has not met with the encouragement he deserved, had been very firmly persuaded of its existence. To ascertain the fact was the principal object of this expedition: and that nothing might be omitted that could tend to facilitate the enterprize, two ships were provided, furnished with every necessary which could promote the success of the undertaking. The first of these ships was called the *Resolution*, under the command of captain Cook; the other, the *Adventure*, commanded by captain Furneaux. Both of them sailed from Deptford on the 9th of April, 1772, and arrived at the Cape of Good Hope on the 30th of October. They departed from thence on the 22d of November, and from that time until the 17th of January 1773, continued endeavouring to discover the continent, when they were obliged to relinquish the design, observing the whole sea covered with ice from the direction of S. E. round by the south to west. They then proceeded into the South Seas, and made many other discoveries, and returned to the Cape of Good Hope on the 21st of March 1774, and from thence to England on the 14th of July; having during three years and eighteen days (in which time the voyage was performed) lost but one man, by sickness, in captain Cook's ship; although he had navigated throughout all the climates from fifty-two degrees north, to seventy-one degrees south, with a company of an hundred and eighteen men.

The relation of this voyage was given to the public by captain Cook himself, and by Mr. George Forster, son of Dr. Forster, who had been appointed by government to accompany him for the purpose of making observations on such natural productions as might be found in the course of the navigation. That published by captain Cook has generally been ascribed to a gentleman of great eminence in the literary world; but if the testimony of one who was on board the ship, and who made an extract from the journal in its rude, uncorrected state, may be relied on, there seems no reason to ascribe the merit of the work to any other person than he whose name it goes under.

The want of success which attended captain Cook's attempt to discover a southern continent, did not discourage another plan being resolved on, which had been recommended some time before.

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This was no other than the finding out a north-west passage, which the fancy of some chimerical projectors had conceived to be a practicable scheme. The dangers which our navigator had twice braved and escaped from, would have exempted him from being solicited a third time to venture his person in unknown countries, amongst desert islands, inhospitable climates, and in the midst of savages; but, on his opinion being asked concerning the person who would be most proper to execute this design, he once more relinquished the quiet and comforts of domestic life, to engage in scenes of turbulence and confusion, of difficulty and danger. His intrepid spirit and inquisitive mind induced him again to offer his services; and they were accepted without hesitation. The manner in which he had deported himself on former occasions, left no room to suppose a fitter man could be selected. He prepared for his departure with the utmost alacrity, and actually sailed in the month of July 1776.

A few months after his departure from England, notwithstanding he was then absent, the Royal Society voted him Sir Godfrey Copley's gold medal, as a reward for the account which he had transmitted to that body, of the method taken to preserve the health of the crew of his ship; and Sir John Pringle, in an oration pronounced on the 30th of November, observed, "how meritorious that person must appear, who had not only made the most extensive, but the most instructive voyages; who had not only discovered, but surveyed vast tracts of new coasts; who had dispelled the illusion of a *terra australis incognita*, and fixed the bounds of the habitable earth, as well as those of the navigable ocean in the southern hemisphere; but that, however ample a field for praise these circumstances would afford, it was a nobler motive that had prompted the society to notice captain Cook in the honourable manner which had occasioned his then address." After descanting on the means used on the voyage to preserve the lives of the sailors, he concluded his discourse in these terms: "Allow me then, gentlemen, to deliver this medal, with his unperishing name engraven upon it, into the hands of one who will be happy to receive that trust, and to hear that this respectable body never more cordially, nor more meritoriously, bestowed that faithful symbol of their esteem and affection. For if Rome decreed the civic crown to him who saved the life of a single citizen, what wreaths are due to that man, who, having himself saved many, perpetuates in your transactions the means by which Britain may now, on the most distant voyages, save numbers of her intrepid sons, her mariners; who, braving every danger, have so liberally contributed to the same, to the opulence, and to the maritime empire of their country?"

It will give pain to every sensible mind to reflect, that this honourable testimony to the merit of our gallant commander never



came to his knowledge. While his friends were waiting with the most earnest solicitude for tidings concerning him, and the whole nation expressed an anxious impatience to be informed of his success, advice was received from Captain Clarke, in a letter dated at Kamtschatka, the 8th day of June 1779; from which and from other accounts we learnt, that Captain Cook was killed on the 14th of February 1779; but the circumstances attending this unfortunate event being already well known, we shall not here repeat them.

Captain Cook was a married man, and left several children behind him. On each of these his Majesty settled a pension of 25l. per annum, and 200l. per annum on his widow. It is remarkable, if true, as reported, that captain Cook was god-father to his wife; and at the very time she was christened, declared that he had determined on the union which afterwards took place between them.

COOKE (Sir ANTHONY), preceptor to Edward VI. was born at Giddy, or Gidding-Hall in Essex, about 1506, and descended from Sir Thomas Cooke, mayor of London. We cannot fix the place of his education; but it was probably at Cambridge, as the Oxford antiquary makes no mention of him. However, he was such an eminent master of the whole circle of arts, of such singular piety and goodness, of such uncommon prudence in the management of his own family, that those noble persons who had the charge of king Edward, appointed him to instruct that prince in learning, and to form his manners. He lived in exile during the persecution of Mary, but after Elizabeth's accession returned home, and spent the remainder of his days in peace and honour at Gidding-Hall, where he died, in 1576.

COOKE (THOMAS), born at Braintree in Essex, about 1707, and educated at Felsted-School in the same county. So early as 1726, when only 19, he gave the world a very correct edition of "Andrew Marvel's Works, with a Life of the Author prefixed." They were dedicated to the Earl of Pembroke: who, being much delighted with the forward parts of so young a writer, became a very warm patron to him; and even wrote several of the notes to his translation of "Hesiod," which he published in 1728. Besides the above, he published a translation of "Cicero de Naturâ Deorum," and of "Terence." He prepared also a translation of "Plautus," but has only published the "Amphytrion." He was also a dramatic writer, and author of five or six pieces, which were not accompanied with any success. But what is likely to preserve his name the longest, is this, he was concerned with Mr. Mottley in writing a farce, called "Penelope, a mock-tragedy:" which though probably intended as no more than a burlesque drama without any particular aim, yet being produced upon the stage, soon after the publication  
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of Pope's "Homer's *Odyſſee*," and conſidered as a ridicule of that work, expoſed him to the poet's reſentment, and procured him a place in the "*Dunciad*."

COOPER (ANTHONY ASHLEY), earl of Shaftesbury, greatly diſtinguiſhed in the political world, was ſon of Sir John Cooper, of Rockburn, in the county of Southampton, bart. by Anne, daughter of Sir Ant. Ashley, of Winborne St. Giles, in the county of Dorſet, bart. where he was born July 22, 1621. Being a boy of uncommon parts, he was ſent to Oxford at the age of 15, and admitted a gentleman commoner of Exeter-College, under Dr. John Prideaux, the rector of it. He is ſaid to have ſtudied hard there for about two years; and then removed to Lincoln's-Inn, where he applied himſelf with great vigour to the law, and eſpecially that part of it which related chiefly to the conſtitution of the kingdom. He was elected for Tewkeſbury in Glouceſterſhire, in the parliament which met at Weſtmiſter, April 13, 1640, but was ſoon diſſolved. He ſeems to have been well affected to the king's ſervice at the beginning of the civil war: for he repaired to the king at Oxford, offered his aſſiſtance, and projected a ſcheme, not for ſubduing or conquering his country, but for reducing ſuch, as had either deſerted or miſtaken their duty, to his majeſty's obedience.

Sir Anthony was afterwards invited to Oxford by a letter from his majeſty; but perceiving he was not conſided in, that his behaviour was diſliked, and his perſon in danger, he retired into the parliament quarters, and ſoon after went up to London, where he was well received by that party: "to which," ſays Clarendon, "he gave himſelf up, body and ſoul." He accepted a commiſſion from the parliament; and, raiſing forces, took Wareham by ſtorm, Oct. 1644, and ſoon after reduced all the adjacent parts of Dorſetſhire. "Towards the end of 1645, he was choſen ſheriff of Norfolk, and approved by the parliament. The next year he was ſheriff of Wiltſhire. In 1651, he was of the committee of twenty, appointed to conſider of ways and means for reforming the law. He was alſo one of the members of the convention that met after Cromwell had turned out the long parliament. He was again a member of parliament in 1654, and one of the principal perſons who ſigned that famous proteſtation, charging the protector with tyranny and arbitrary government; and he always oppoſed the illegal meaſures of that uſurper to the utmoſt. When the protector Richard was depoſed, and the Rump came again into power, they nominated Sir Anthony one of their council of ſtate, and a commiſſioner for managing the army. He was at that very time engaged in a ſecret correſpondence with the friends of Charles II. and greatly inſtrumental in promoting his reſtoration; which brought him into peril of his life with the powers then in being. He was returned a member for Dorſetſhire, in that which was called the healing parliament,



liament, which sat in April 1660; and a resolution being taken to restore the constitution, he was named one of the twelve members of the House of Commons, to carry their invitation to the king. It was in performing this service, that he had the misfortune to be overturned in a carriage upon a Dutch road, and thereby to receive a dangerous wound between the ribs, which ulcerated many years after, and was opened when he was chancellor.

Upon the king's coming over, he was sworn of his majesty's most honourable privy-council. He was also one of the commissioners for the trial of the regicides; and though the Oxford historian is very severe upon him on this occasion, yet he is not believed to have been any way concerned in betraying or shedding the blood of his sovereign. By letters patent, dated April 20, 1661, he was created baron Ashley of Winborne St. Giles; soon after made chancellor and under-treasurer of the Exchequer; and then one of the lords commissioners for executing the office of high-treasurer. He was afterwards made lord-lieutenant of the county of Dorset; and April 23, 1672, created baron Cooper, of Pawlet in the county of Somerset, and earl of Shaftesbury. Nov. 4, following, he was raised to the post of lord high chancellor of England. He shone particularly in his speeches in parliament; and, if we judge only from those which he made upon swearing in the treasurer Clifford, his successor Sir Thomas Osborne, and baron Thurland, we must conclude him one of the most accomplished orators this nation ever bred. The short time he was at the helm, was a season of storms and tempests; and it is but doing him justice to say, that they could not either affright or distract him. Nov. 9, 1673, he resigned the great seal, but continued to make a great figure in parliament: his abilities enabled him to shine, and he was not of a nature to rest. In 1675, the treasurer Danby introduced the test-bill into the House of Lords, which was vigorously opposed by the earl of Shaftesbury; who, if we may believe Burnet, distinguished himself more in this session, than ever he had done before. This dispute occasioned a prorogation; and there ensued a recess of fifteen months. When the parliament met again, Feb. 16, 1676-7, the duke of Buckingham argued, that it ought to be considered as dissolved: the earl of Shaftesbury was of the same opinion, and maintained it with so much warmth, that, together with the duke before mentioned, the earl of Salisbury and the lord Wharton, he was sent to the Tower; where he continued thirteen months, though the other lords, upon their submission, were immediately discharged. When he was set at liberty, he managed the opposition to the earl of Danby's administration with such vigour and dexterity, that it was found impossible to do any thing effectually in parliament, without changing the system which then prevailed. The king, who desired nothing so much as to be easy, resolved to make a change; dismissed all the privy-council at once, and formed a new one. This was declared

April

April 21, 1679; and at the same time the earl of Shaftesbury was appointed lord president. He did not hold this employment longer than Oct. the 5th following. He had drawn upon himself the implacable hatred of the duke of York, by steadily promoting, if not originally inventing, the project of an exclusion bill: and therefore no wonder, if a party was constantly at work against him. Upon the king's summoning a parliament to meet at Oxford, March 21, 1680-1, he joined with several lords in a petition to prevent its meeting there, which however failed of success. He was present at that parliament, and strenuously supported the exclusion bill: but the duke soon contrived to make him feel the weight of his resentment. For his lordship was apprehended for high treason, July 2, 1681; and, after being examined by his majesty in council, was committed to the Tower, where he remained upwards of four months. He was at length tried, acquitted, and discharged; yet did not think himself safe, as his enemies were now in the zenith of their power. He thought it high time therefore to seek for some place of retirement, where, being out of their reach, he might wear out the small remainder of his life in peace. It was with this view, Nov. 1682, he embarked for Holland; and arriving safely at Amsterdam, after a dangerous voyage, he took a house there, proposing to live in a manner suitable to his quality. He was visited by persons of the first distinction, and treated with all the deference and respect he could desire. But being soon seized by his old distemper the gout, it immediately flew up into his stomach, and became mortal; so that he expired Jan. 22, 1682-3, in his 62d year. His body was transported into England, and interred with his ancestors at Winborne, and in 1782, a noble monument, with a large inscription, was erected by Anthony, earl of Shaftesbury, his great grandson.

He married three wives. Anthony, his only son and successor, was born of his second wife, Jan. 16, 1651.

COOPER (ANTHONY ASHLEY), earl of Shaftesbury, the celebrated author of the "Characteristics," was born Feb. 26, 1670-1, at Exeter-house in London. His father was Anthony earl of Shaftesbury; his mother lady Dorothy Manners, daughter of John, earl of Rutland. He was born in the house of his grandfather Anthony, first earl of Shaftesbury, and chancellor of England, of whom we have spoken in the preceding article; who was fond of him from his birth, and undertook the care of his education. He pursued almost the same method in teaching him the learned languages, as Montaigne's father did in teaching his son Latin: that is, he placed a person about him, who was so thoroughly versed in the Greek and Latin tongues, as to speak either of them with the greatest fluency. By this means lord Shaftesbury made so great a progress, that he could read both these languages with ease, when but 11 years old. He began his travels in 1686, and spent a considerable  
time



time in Italy, where he acquired a great knowledge in the polite arts. This knowledge is very visible through all his writings; that of the "Art of Painting" is more particularly so, from the treatise he composed upon "The Judgement of Hercules." He made it his endeavour, while he was abroad, to improve himself as much as possible in every accomplishment; for which reason he did not greatly affect the company of other English gentlemen upon their travels: and he was remarkable for speaking French so readily, and with so good an accent, that in France he was often taken for a native.

Upon his return to England in 1689, he was offered a seat in parliament from some of those boroughs, where his family had an interest; but he declined it, and pursued that strict course of study, which he had proposed to himself, near five years. Then he was elected a burgher for Pool: and, soon after his coming into parliament, had an opportunity of shewing that spirit of liberty, which he maintained to the end of his life, and by which he uniformly directed his conduct on all occasions. It was the bringing in, and promoting "The act for granting council to prisoners in cases of high treason." This he looked upon as important, and had prepared a speech in its behalf: but when he stood up to speak it in the House of Commons, he was so intimidated, that he lost all memory, and was quite unable to proceed. The house, after giving him a little time to recover his confusion, called loudly for him to go on, when he proceeded to this effect: "If I Sir," addressing himself to the speaker, "who rise only to give my opinion on the bill now depending, am so confounded, that I am unable to express the least of what I proposed to say; what must the condition of that man be, who, without any assistance, is pleading for his life, and under apprehensions of being deprived of it?" During this and other sessions, in which he continued in the House of Commons, he persevered in the same way of acting, always heartily concurring in every motion for the further security of liberty: but the business of attending regularly the House of Commons, which in those active times sat long, in a few years so impaired his health, and he was naturally of a weakly constitution, that he was obliged to decline coming again into parliament, after its dissolution in 1698.

Being thus at liberty, he went to Holland, where he spent his time in the conversation of Bayle, Le Clerc, and other learned and ingenious men, then residing in that country, whose acquaintance induced him to continue there above a twelvemonth. When he went to Holland, he concealed his name, as it is said, for the sake of being less interrupted in his studies, pretending only to be a student in physic, and in that character contracted an acquaintance with Bayle. A little before his return to England, being willing to be known to him by his real name, he contrived to have Bayle invited to dinner by a friend, where he was told he was to meet

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lord Ashley. Bayle accidentally calling upon lord Ashley that morning, was pressed by him to stay ; but excused himself, saying, " I can by no means stay, for I must be punctual to an engagement, where I am to meet my lord Ashley." The next interview, as may be imagined, occasioned some mirth ; and their intimacy rather increased than lessened after the discovery, for they never ceased corresponding till Bayle's death. During his absence in Holland, an imperfect edition of his " Inquiry into Virtue" was published at London ; surreptitiously taken from a rough draught, sketched when he was but 20 years of age. The person, who served him thus unhandsomely, was Toland ; on whom he is said to have conferred many favours. This treatise was afterwards completed by him, and published in the second volume of the " Characteristics."

Soon after he returned to England, he became earl of Shaftesbury : but did not attend the House of Lords, till his friend lord Somers sent a messenger to acquaint him with the business of the partition treaty, Feb. 1700-1. On the accession of queen Anne, he retired to his usual course of studying ; and in the beginning of the year after, viz. 1703, made a second journey to Holland, and returned to England, in the end of the year following. The French prophets soon after having by their enthusiastic extravagances made a great disturbance throughout the nation, there were different opinions as to the methods of suppressing them, and some advised a prosecution. But lord Shaftesbury, who abhorred any step which looked like persecution, apprehended that such measures tended rather to inflame, than to cure the disease : and this occasioned his " Letter concerning Enthusiasm," which he published in 1708, and sent it to lord Somers, to whom he addressed it, though without the mention of either his own or lord Somers's name. Jan. 1709, he published his " Moralists, a Philosophical Rhapsody ;" and, in May following, his " Sensus Communis, - or an Essay upon the Freedom of Wit and Humour." The same year he married Mrs. Jane Ewer, youngest daughter of Thomas Ewer, Esq ; of Lee in Hertfordshire ; to whom he was related, and by whom he had an only son, Anthony, the fourth earl of Shaftesbury. In 1710, his " Soliloquy, or Advice to an Author," was printed. In 1711, finding his health still declining, he was advised to leave England, and seek assistance from a warmer climate. He set out therefore for Italy in July 1711, and lived above a year after his arrival, dying at Naples Feb. 4, 1712-3.

The only pieces which he finished, after he came to Naples, were " The Judgement of Hercules," and the " Letter concerning Design ;" which last was first published in the edition of the " Characteristics," 1732. The rest of his time he employed in ordering his writings for a more elegant edition. The several prints, then first interspersed through the work, were all invented by himself, and designed under his immediate inspection : and he was at the pains



of drawing up a most accurate set of instructions for this purpose, which are still extant in manuscript. In the three volumes of the "Characteristics," he completed the whole of his writings which he intended should be made public. The first edition was published in 1711; but the more complete and elegant edition, which has been the standard of all editions since, was not published till 1713, immediately after his death. But though lord Shaftesbury intended nothing more for the public, yet, in 1716, some of his letters were printed under the title of, "Several Letters written by a noble Lord to a young Man at the University:" and, in 1721, Toland published "Letters from the late Earl of Shaftesbury to Robert Moleworth, Esq." Lord Shaftesbury is said to have had an esteem for such of our divines, though he treated the order very severely in general, as explained Christianity most conformably to his own principles; and it was under his particular inspection, and with a preface of his own writing, that a volume of Whichcot's sermons was published in 1698, from copies, taken, as it is said, in short-hand, as they were delivered from the pulpit.

But his principal study was the writings of antiquity; and those which he most admired, were the moral works of Xenophon, Horace, the "Enchiridion" of Epictetus, with Arrian's "Commentaries," and Marcus Antoninus. Every page of lord Shaftesbury's writings shew him to have been a zealous assertor of the civil, social, and theistic system; and hence the whole of his philosophy seems to have been the inculcating these two principles, viz. that there is a providence, which administers and consults for the whole, to the absolute exclusion of general evil and disorder, and that man is made by that providence a political or social animal, whose constitution can only find its true and natural end in the pursuit and exercise of the moral and social virtues.

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COOPER (THOMAS), a learned English bishop, was born at Oxford about 1517, and educated in the school adjoining to Magdalen-College; and, having made a great progress in grammar learning, and gained a high reputation, he was there elected first demi, then probationer in 1539, and perpetual fellow in the year after. He quitted his fellowship in 1546, being then married, as it is supposed; and when queen Mary came to the crown, applied himself to the study of physic, and taking a bachelor's degree, practised it at Oxford. He did this, because he was secretly inclined to the Protestant religion; and therefore, upon the death of that queen, returned to his former study of divinity. March 1566-7, he took the degree of D. D. and about that time was made dean of Christ-Church. In 1569, he was made dean of Gloucester, and the year after bishop of Lincoln. July 1572, he preached a sermon at St. Paul's-Cross, in vindication of the church of England, and its liturgy; to which an answer was sent him by a dissaffected person, which

which answer Strype hath printed at length in his "Annals of the Reformation." In 1577, the queen sent him a letter to put a stop to those public exercises, called "Prophecyings," in his diocese. These prophecyings were grounded upon 1 Cor. xiv. 31, "Ye may all prophesy one by one, that all may learn, and all may be comforted." They were set on foot in several parts of the kingdom about 1571; and consisted of conferences among the clergy; for the better improving of themselves, and one another, in the knowledge of scripture and divinity; but in 1577 were generally suppressed, on account of their being thought seminaries of puritanism. In 1584, he was translated to the bishopric of Winchester; which diocese abounding greatly with Papists, he petitioned the privy-council to suppress them, and among other methods proposed, "that an hundred or two obstinate recusants, lusty men, well able to labour, might by some convenient commission be taken up, and be sent into Flanders as pioneers and labourers, whereby the country should be disburdened of a company of dangerous people, and the rest that remained be put in some fear."

This reverend and holy bishop, as Wood calls him, upon the discovery of William Parry's treason, put out an order of prayer and thanksgiving for the preservation of the queen's life and safety, to be used in the diocese of Winchester; and Nov. 17, 1588, preached at St. Paul's-Cross, that being a day of public thanksgiving, as well for the queen's accession, as for the victory obtained over the Spanish armada. He died at Winchester in April 1594, and was buried in the cathedral there. Over his grave, which is on the south-side of the choir, was soon after laid a flat marble, with a Latin inscription in prose and verse.

His writings were, 1. "The Epitome of Chronicles from the 17th Year after Christ to 1540, and thence to 1560." The two first parts of this Chronicle, and the beginning of the third, as far as the 17th year after Christ, were composed by Thomas Lanquet, a young man of 24 years old: but he dying immaturely, Cooper finished the work, and published it under the title of "Cooper's Chronicle," though the running-title of the first and second parts is "Lanquet's Chronicle." A faulty edition of this work was published surreptitiously in 1559: but that of 1560, in quarto, was revised and corrected by Cooper. 2. "Thesaurus Linguae Romanæ & Britannicæ, &c." and "Dictionarium Historicum & Poeticum, 1565," folio. This Dictionary was so much esteemed by queen Elizabeth, that she endeavoured, as Wood tells us, to promote the author for it in the church as high as she could. It is an improvement of "Bibliotheca Eliotæ, Eliot's Library or Dictionary," printed in 1541; or, as some think, it is taken out of Robert Stephens's "Thesaurus Linguae Latinæ," and "Frisii Lexicon Latino-Teutonicum." 3. "A brief Exposition of such Chapters of the Old Testament as usually are read in the Church at Com-



mon-Prayer, on the Sundays throughout the Year, 1573," 4to. 4. "A Sermon at Lincoln, 1575," 8vo. 5. "Twelve Sermons, 1580," 4to. 6. "An Admonition to the People of England, wherein are answered not only the slanderous Untruths, reproachfully uttered by Martin, the Libeller, but also many other crimes by some of his Brood, objected generally against all Bishops and the Chief of the Clergy, purposely to deface and discredit the present State of the Church, 1589," 4to. This was an answer to John ap Henry's books against the established church, published under the name of Martin Mar-Prelate. Ap Henry, or his club of Puritans, replied to the bishop's book, in two ludicrous pamphlets, entitled, "Ha' ye any Work for a Cooper?" and "More Work for a Cooper."

The character of this bishop has been represented in an advantageous light by several writers. One styles him a very learned man; eloquent and well acquainted with the English and Latin languages. Another says, that he was a man of great gravity, learning, and holiness of life. He married a wife at Oxford, by whom he had two daughters; but he was not happy with her, she proving unfaithful to his bed.

COOPER (SAMUEL), an eminent English painter, was born in London in 1609, and bred under the care and discipline of Mr. Hoskins, his uncle: but derived the most considerable advantages from his observations on the works of Van Dyck, insomuch that he was commonly styled the Van Dyck in little. His pencil was generally confined to a head only; and indeed below that part he was not always so successful as could be wished: But for a face, and all the dependencies of it, namely, the graceful and becoming air, the strength, relieve, and noble spirit, the softness and tender liveliness of flesh and blood, and the looseness and gentle management of the hair, his talent was so extraordinary, that, for the honour of our nation, it may without vanity be affirmed, he was at least equal to the most famous Italians; and that hardly any one of his predecessors has ever been able to shew so much perfection in so narrow a compass. The high prices his works sold at, and the great esteem they were in at Rome, Venice, and in France, were abundant proofs of their great worth, and extended the fame of this master throughout Europe. He so far exceeded his master and uncle Hoskins, that the latter became jealous of him; and finding that the court was better pleased with his nephew's performances than with his, he took him into partnership with him. His jealousy increased, and he dissolved it; leaving our artist to set up for himself, and to carry, as he did, most of the business of that time before him. He drew Charles II. and his queen, the duchess of Cleveland, the duke of York, and most of the court: but the

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two most famous pieces of his were those of Oliver Cromwell, and of one Swingfield. The French king offered 150l. for the former, but could not have it: and Cooper carrying the latter with him to France, it was much admired there, and introduced him into the favour of that court. He likewise did several large limnings in an unusual size for the court of England; for which his widow received a pension during her life from the crown.

Answerable to Cooper's abilities in painting, was his skill in music; and he was reckoned one of the best lutenists, as well as the most excellent limner, of his time. He died at London in 1672, aged 63, and was buried in Pancras church in the fields; where there is a fine marble monument set over him, with a Latin inscription upon it.

He had an elder brother, Alexander Cooper, who, together with him, was also brought up to limning by Hoskins, their uncle. Alexander performed well in miniature; and going beyond sea, became limner to Christina, queen of Sweden, yet was far exceeded by his brother Samuel. He also did landscapes in water colours extremely well, and was accounted an admirable draught's-man.

COOPER (JOHN GILBERT), Esq; of Thurgarton in Nottinghamshire, was the son of a gentleman of fortune and family. After passing through Westminster-School under Dr. Nichols, he became fellow commoner of Trinity-College, Cambridge, and resided there two or three years. Soon afterwards he married Miss Wright, daughter to the recorder of Leicester, and settled at his family seat. He died in April 1769, after suffering a long and excruciating illness arising from the stone. Besides the "Life of Socrates," (first published in 1757, which may be considered as his *magnum opus*, and in compiling which he was supplied with authorities by his learned friend Mr. Jackson of Leicester) Cooper was author of "Curfory Remarks on Warburton's new Edition of Pope's Works; occasioned by that modern Commentator's injurious Treatment, in one of his Notes upon the Essay on Criticism, of the Author of the Life of Socrates. In a Letter to a Friend, 1751," 8vo. He wrote some numbers of the periodical paper called "The World; was author of "Ver Vert, or the Nunnery Parrot, an Heroic Poem in four Cantos, inscribed to the Abbess of D\*\*\*\*\*; translated from the French of Mons. Gresset," and published a volume of "Poems on several Subjects, 1764," 8vo; and reprinted in the second volume of "Doddsley's Fugitive Pieces." His elegant Latin epitaph on an infant son, who died the day after he was born 1749, is printed in "Gent. Mag. 1778," p. 486, with a whimsical poetical translation. "A Father's Advice to his Son," by Cooper, is in the 3d volume of Pearch's Collection. Mr. Cooper's son was high sheriff of Leicestershire in 1783.



COOTE (SIR CHARLES), a brave and active officer in the seventeenth century, created in 1660 earl of Mountrath, was the eldest son of Sir Charles Coote, who was made a baronet on the 2d of April 1621. In Jan. 1641-2 he was besieged in Castle-Coote by twelve hundred Irish, but he valiantly raised the siege within a week. Not long after, he defeated Hugh O'Connor and his forces: and on the 2d of march encountered Con O'Rourke and his followers, who came to plunder Roscommon; took him prisoner, and killed most of his party. Afterwards he gave a total defeat to the rebels, who had formed a camp at Kregs, and took all their baggage and provisions. He likewise got a considerable prey from about Ballynisslow; and in Easter-week relieved Athlone with some provisions and other necessaries. About the beginning of the year 1644, he was one of the agents from the Irish Protestants, who attended king Charles I. at Oxford, in order to treat of a peace between them and the Catholics in Ireland. In November 1646, having received some forces from England, he broke through the army of the Irish with a party, and caused them to draw further off from Dublin, which they kept in a manner besieged. In May 1647, he gave them a great defeat, in which a thousand of them were slain. Soon after, he had several skirmishes with them, in which some of the leading rebels were taken prisoners. In October the same year, joining his forces with those of Col. Jones and Col. Monk, they took several castles and places from the Irish; and among the rest, Port Lester, and Athboy. About the end of the next year, marching with the forces he had assembled in Connaught, from Sligo, seventy miles into the rebels county; after a little skirmish with them, he burned great store of their corn, and brought away a great booty. He also took Culmore-Fort. At his return, he apprehended Sir Robert Stuart, the king's commander in those parts, and sent him into England with an accusation against him. Upon which occasion, so well did the parliament approve of his conduct, that they ordered care to be taken of his forces, and sent him a letter of thanks. In 1649 he did not meet with the same success: for he was straitly besieged in Londonderry by such of the Irish as had declared for king Charles II. and they demanded he should depart the kingdom. But having some relief from England, he sallied out, and scoured the county for seven miles on all sides of the city, killing many, and taking several prisoners. After this, he concluded a peace with major-general Owen Row O'Neal, in order to preserve the garrison of Londonderry, and the English interest in those parts: which the parliament highly approved of, and ordered him to be supplied with provisions and ammunition. Accordingly, being supplied with them, and reinforced with a thousand foot, and five hundred horse, he marched into the country possessed by king Charles's friends, and having cleared all round Londonderry four-

teen miles together, he brought great store of provisions into that city, and kept the field without any considerable opposition. In December, he routed about four thousand horse and foot, that came to the relief of Carrickfergus, then closely besieged by him, and slew fourteen hundred men; whereupon Carrickfergus surrendered. About the beginning of the year 1650, he marched towards Belfast, where he found no opposition, and settled that country. Then he reduced Castledover, and advanced towards Catherlough. In April, he reduced many small forts near Carrickfergus, and took Inniskilling and some other places, whereby he became so formidable, that the Irish army in Ulster would not engage with him, though he took great booties from them. In June, he gave a great defeat to the bishop of Clogher, who was advancing at the head of four thousand foot and six hundred horse, to hinder the junction of Sir Charles, and colonel Venables. In September, he was at the siege of Athlone: and in May 1651, was sent to attend the motions of the Irish in Connaught. In June, he marched thirty miles in a day and night, in order to escape the marquis of Clanrickard, who endeavoured to intercept his passage; and joining the then deputy of Ireland, they routed the united forces of the marquis of Clanrickard and earl of Castlehaven, killing and taking three thousand of them. Then he went, and sat down before Galloway. Soon after, advancing against the remains of the marquis of Clanrickard's forces, they abandoned several passes, and a cattle of consequence; and he also took Maso-Castle. In the beginning of the year 1652, he harassed the barony of Barren, which refused to pay him contributions. And on the 12th of May ensuing, Galloway surrendered to him, after a long and tedious siege. Whereupon, the marquis of Clanrickard desired to enter into a treaty with him, for putting a period to the war in Ireland, and establishing the repose of that nation. In June he reduced Sligo: and in July marched against a party of the royalists in Kerry; whom having beaten from their fastnesses, and secured the passes by planting some garrisons, he so distressed them that they could no longer continue in a body; therefore they, and the marquis of Clanrickard came in and submitted; and he had leave to transport himself with three thousand men to any foreign country in friendship with England, within the space of three months. To enable Sir Charles to carry on the war, he was one of the commissioners of the taxes, excise, and customs, for Ulster. After Ireland was reduced to the obedience of the parliament, he was one of the court of justice in the province of Connaught; of which he was made president by act of parliament. Being in England at the time of deposing Richard Cromwell, he went post for Ireland, to carry the news of that great alteration to his brother Henry Cromwell, and to concert with him what to do in order to maintain themselves in their posts. At first he seemed



seemed to aim at nothing more, than to keep his government in Connaught, and to have his regiment of foot, and troop of horse, continued to him. But when he found that king Charles the second's interest was likely to prevail, he endeavoured to insinuate himself into his favour. For that purpose, he sent over to the marquis of Ormond, then at Brussels, one Sir Arthur Forbes, a Scottish gentleman of good affection to the king, and good interest in the province of Ulster, where he was an officer of horse, "To assure his majesty of Sir Charles's affection and duty; and that, if his majesty would vouchsafe to come into Ireland, he was confident the whole kingdom would declare for him: that though the present power in England had removed all the sober men from the government of the state in Ireland, under the character of Presbyterians; and had put Ludlow, Corbet, and others of the king's judges in their places; yet they were generally so odious to the army as well as to the people, that they could seize upon their persons, and the very castle of Dublin, when they should judge it convenient." However, the king not choosing to go to Ireland, dismissed Sir Arthur Forbes with such letters and commissions as he desired: who, upon his return to Ireland, found the state of affairs much altered since his departure. For Sir Charles Coote, and one or two more, so influenced the whole council of officers, that they prevailed upon them to vote, not to receive colonel Ludlow as commander in chief; and, besides, made themselves masters of Athlone, Drogheda, Limerick, Dublin, and other places for the service of the king. Then he sent to colonel Monk, to acquaint him with the progress he had made in securing Ireland; who was so pleased with it, that he caused the cannon at Berwick to be fired in testimony of his joy, and sent back the messenger with letters of thanks for the good service, desiring him and his friends not to restore the commissioners of the parliament, whom they had seized, to the exercise of their authority. Soon after, Sir Charles Coote, and some others sent to the parliament a charge of high-treason, against colonel Ludlow, colonel John Jones, colonel Thomlinson, and Miles Corbet. But the opposite party resolved to seize him, and his friends: of which having notice, he mounted on horseback, and, attended by great numbers of people, rode about the streets of Dublin, and declared for a free parliament. He likewise made himself master of Dublin-Castle, and expelled Sir Hardress Waller from the command of the army. To recommend himself further to the king, he apprehended John Coke, chief justice of Ireland, who had been solicitor-general at the trial of king Charles I. Notwithstanding all that, the Rump thought themselves so sure of him, that on the 5th of January 1659-60, they approved of what had been done by him and other officers of the army in Ireland for the service of the parliament; and ordered, that the thanks of the house should be given them for  
their

their good service, to be signed by the speaker, and sealed with the seal of the parliament. On the 19th of the same month, they appointed him one of the commissioners for the management of the affairs of Ireland. But, before those commissioners declared for king Charles, they insisted upon several particulars relating to their interest as members of that nation. On the 6th of September 1660, Sir Charles Coote, on account of his many and great services for the royal cause, was created baron and viscount Coote, and earl of Mountrath in the Queen's-County in Ireland: and he was also appointed one of the lords justices of Ireland. But he did not long enjoy these honours, for he died the 18th of December 1661. He was succeeded in honour and estate by Charles his son, the second earl; ancestor of Charles-Henry, the seventh earl of Mountrath.

COOTE (*Sir EYRE*), was born in 1726. As the scenes in which he acquired his military fame were in the most remote regions of the globe, we have no other information of the early part of his life, than that he was in the royal army in Scotland, during the last rebellion in that kingdom. In 1754, he went to the East-Indies, being then a subaltern officer in colonel Adlecron's regiment. Having obtained the rank of captain, he signalized himself at the reduction of Calcutta, Hughley, and Chandernagore, in 1757, as well as at the memorable battle of Plassey in the same year.

In 1759, the French general Lally, having threatened Trichinapally with a siege, colonel Coote marched at the head of 1700 Europeans and 3000 sepoy, or native troops, in order to make a diversion to the southward; and, in the month of November, he took the two important fortresses of Wandewash and Corangoly.

General Lally, alarmed at the progress of this enterprising officer, marched, on the 10th of January 1760, with 2200 Europeans and 10,300 sepoy, and invested Wandewash. Col. Coote hastened to the relief of the place, and, on the 21st of the same month, attacked the French general in his entrenchments, and totally defeated him. Except the battle of Plassey, which produced the great revolution in Bengal, this victory was the most considerable in its consequences of any which our troops had ever obtained in India. Col. Coote, during the course of a long and obstinate contest, displayed all the great qualities of a commander; presence of mind, instantaneous discernment, and the most rapid execution. The masterly disposition of his troops, and the admirable movements to which the events of the day gave occasion, extorted the applause of the French officer second in command, M. de Bully, who was among the number of those captured. The reduction of the entire province of Arcot was one of the fruits of this glorious victory.

General



General Lally retired, with the remains of his ruined army, to Pondicherry. This town, the principal seat of the French East-India Company, beautifully built and strongly fortified, was soon after invested by colonel Coote; while admiral Stevens, with his fleet, blockaded the harbour. But as the periodical rains in that country, rendered all regular approaches impracticable, the siege could not be undertaken till towards the end of November. In this interval the garrison and inhabitants were reduced to the most extreme distress. They lived on camels, elephants, dogs, and cats. In the midst of this distress, however, their hopes were suddenly revived, and those of the besiegers, notwithstanding the great progress they had made, almost totally depressed. On the 1st of January 1761, one of those terrible storms, so frequent and so ruinous in the Indian seas, totally dispersed the English squadron; and the supposition that the whole fleet was destroyed, which was justified by the violence of the storm, raised to the highest pitch the spirits of the garrison, sunk by famine, fatigue, and an uninterrupted series of adverse fortune. General Lally, perceiving the port clear, immediately sent an express to M. Raymond, the French resident at Pullicat, for a supply of provisions. But before any succours could be thrown in, the blockade was as complete as ever; for admiral Stevens, and his officers, exerting themselves with unparalleled celerity, appeared again before Pondicherry, in less than four days after the storm. The operations by land were carried on with redoubled vigour; and, by the capture of this important place, on the 15th of January 1761, colonel Coote totally expelled the French from the coast of Coromandel.

In 1764, colonel Coote was presented, by the Directors of the East-India Company with a diamond-hilted sword, which cost 700*l*. In 1771, he was promoted to the rank of major-general in the East-Indies, and elected one of the knights of the most honourable order of the bath. In 1773, he was farther promoted to be colonel of the 37th regiment of foot.

On the death of general Clavering, in 1778, Sir Eyre Coote was appointed a member of the supreme council in Bengal, and commander in chief of the forces, with the rank of lieutenant-general. In 1780, Hyder Ally invaded the Carnatic: his progress, for some time, was victorious. The supreme council soon perceived, that Sir Eyre Coote was the only person who could retrieve our affairs from the deplorable situation in which the misconduct of the Presidency of Madras had so deeply involved them. This gallant officer complied with the requisition of the council, notwithstanding the precarious state of his health. He sailed from Calcutta, with a supply of money, and a reinforcement of troops, and arrived at Madras on the 5th of November.

Few generals have ever had a more difficult part to act, or greater consequences depending, than Sir Eyre Coote at this juncture;

ture; but his wisdom and intrepidity proved equal to his momentous situation. With a force scarce exceeding 7000 men, he compelled Hyder Ally to raise the siege of several fortresses. On the 1st of July 1781, he gained a complete victory, at Porto Novo, over the vast army of that prince, consisting of 150,000 men. Hyder sustained successively six more defeats. That of the 7th of June 1782, was the last in which these two great commanders were destined to meet each other; nor was either of them, afterwards, present at any action of importance. Sir Eyre Coote's ill health rendering him incapable of continuing any longer in the field, he resigned his command to major-general Stuart, and returned to Calcutta. In 1783, finding his health considerably restored, he sailed again for Madras, in order to resume his command. He landed there on the 24th of April; but, to the irreparable loss of his country, lived only two days after his arrival. His corpse was conveyed to England, and landed at Plymouth, on the 2d of September 1784. It was received there with all the military honours due to his memory, and interred, on the 14th, in the parish church of Rockburne in Hampshire; with an elegant monument erected by the East-India-Company, and executed by Mr. Banks.

COPERNICUS (NICOLAUS), an eminent astronomer, was born at Thorn in Prussia, January 19, 1472. He was taught the Latin and Greek languages at home, and afterwards sent to Cracovia, where he studied philosophy and physic. His genius in the mean time was naturally turned to mathematics, which he pursued through all its branches. He laboured at perspective particularly; and applied himself also to painting, in which he is said to have made such a progress, as to have drawn a very good picture of himself by the help of a looking-glass. He had formed a resolution to travel, and began to meditate a journey into Italy: and a traveller, who sets out in quest of natural knowledge, should, as he justly imagined, be able not only barely to shadow out or give a rough draught, but exactly to delineate every thing he met with that was worthy of his notice. This was his motive, and a good one too, for cultivating, as he did, the art of painting. He set out for Italy when he was 23; but staid at Bononia some time, for the sake of being with the celebrated astronomer Dominicus Maria; whose conversation, however, and company he affected, not so much as a learner, as an assistant to him in making observations. From thence he passed to Rome, where he no sooner arrived, than he was presently considered as not inferior to the famous Regiomontanus; and acquired, in short, so great a reputation, that he was chosen professor of mathematics, which he taught with much applause a long time in that city. He also made some astronomical observations there about 1500.



Returning to his own country some years after, he began to apply his vast knowledge in mathematics, to correct the system of astronomy which prevailed. He could not persuade himself, but that the vast machine of the world, formed by an all-wise and all-powerful Being, must be less embarrassed and irregular, than that system supposed. He set himself therefore to collect all the books which had been written by philosophers and astronomers, and to examine all the various hypotheses they had invented for the solution of the various phænomena of the heavens: to try if a more symmetrical order and constitution of the parts of the world could not be discovered, and a more just and exquisite harmony in its motions established, than what the astronomers of those times so easily admitted. But of all their hypotheses, none pleased him so well as that of the Pythagoreans: which made the sun the centre of the system, and the earth to move, not only round the sun, but round its own axis also. He thought he discerned much beautiful order and proportion in this; and that all that embarrassment and perplexity from epicycles and eccentrics, which attended the Ptolemaic hypothesis, would here be entirely removed.

This system then he began to consider and to write upon, when he was about 35. He employed himself in contemplating the phænomena carefully; in mathematical calculations; in examining the observations of the ancients; in making new observations of his own: and after more than 20 years, chiefly spent in this manner, he brought his scheme to perfection, and established that system of the world, which goes by his name, and is now universally received. This he performed in a work, entitled, "*De Revolutionibus Orbium Cœlestium*:" which work, though he had employed so much pains and time about, and had finished at last to his mind, he was yet, as he tells us in his preface to it, somewhat afraid to publish. At length, however, by the importunity of his friends, he was prevailed upon to let it come out; but a copy of it was no sooner brought to him, than he was presently seized with a violent effusion of blood, which put an end to his life. Some have almost been ready to impute this sudden change (for he had all his life long enjoyed a good state of health) to the anxiety and terrors he was under from the offence, which he knew he should give to the bigotted part of his countrymen; who are always sure to decry what is new, though it be ever so reasonable and well grounded, and to persecute the authors of novelties to the utmost of their power. Much of this usage, no doubt, he would have felt, if death had not intercepted him: for, as Gassendus tells us, his work was scarcely abroad, when "a little petty school-master of Elburg, at the instigation of the mob, brought him upon the stage, as Aristophanes did Socrates, and ridiculed his opinion concerning the motion of the earth." He died May 24, 1543, aged 70.

CORAM (Capt. THOMAS), was born about 1668, bred to the sea, and spent the first part of his life as master of a vessel trading to our colonies. While he resided in that part of the metropolis which is the common residence of sea-faring people, business often obliged him to come early into the city and return late; when he had frequent occasions of seeing young children exposed, through the indigence or cruelty of their parents. This excited his compassion so far, that he projected the Foundling-Hospital; in which humane design he laboured 17 years, and at last by his sole application obtained the royal charter for it. He was highly instrumental in promoting another good design, viz. the procuring a bounty upon naval stores imported from the colonies; and was eminently concerned in setting on foot the colonies of Georgia and Nova-Scotia. His last charitable design, which he lived to make some progress in, but not to complete, was a scheme for uniting the Indians in North America, more closely to the British interest, by an establishment for the education of Indian girls. Indeed he spent a great part of his life in serving the public, and with so total a disregard to his private interest, that towards the latter part of it, he was himself supported by the voluntary subscriptions of public-spirited persons; at the head of whom was that truly amiable and benevolent prince, Frederic, late prince of Wales.

This singular and memorable man died at his lodgings near Leicester-Square, March 29, 1751, in his 84th year: and was interred, pursuant to his desire, in the vault under the chapel of the Foundling-Hospital.

CORBET (RICHARD), an ingenious poet, and prelate of the church of England, was son of Vincent Corbet, and born at Ewell in Surrey, towards the end of the reign of queen Elizabeth. He was educated at Westminster-School, and sent from thence to Oxford in 1598, where he was admitted of Christ-Church. He took the degrees in arts; and afterwards entering into holy orders, became an eminent preacher. His wit and eloquence recommended him to James I. who made him one of his chaplains in ordinary; and, in 1620, promoted him to the deanery of Christ-Church. He was at this time D. D. vicar of Cassington near Woodstock in Oxfordshire, and prebendary in the church of Sarum. In 1629, he was preferred to the see of Oxford; and, in 1632, translated to that of Norwich. In his younger years he wrote several pieces of poetry, but with no design to publish; and we learn from one of them, that he took a journey to Paris, though we know not at what time. There is extant in the Museum Ashmoleanum a funeral oration in Latin, by Dr. Corbet, on the death of prince Henry, A. D. 1612. He was consecrated bishop of Oxford, died July 28, 1635, and was buried in the cathedral of Norwich.

After his death, a collection of his poems was published, under the title of "*Poetica stromata*, 1647-8," 8vo; and another edition



of them in a thin 12mo in 1672, dedicated to Sir Edward Bacon, of Redgrave-Hall in Suffolk.

CORELLI (ARCANGELO), a famous musician of Italy, was born at Fusignano, a town of Bologna, in 1563. His first instructor in music was Simonelli, a singer in the pope's chapel; but his genius leading him to prefer secular to ecclesiastical music, he afterwards became a disciple of Bassani, who excelled in that species of composition, which Corelli always delighted in, and made it the business of his life to cultivate. It is presumed that he was taught the organ: nevertheless, he had an early propensity to the violin, on which he made so great a proficiency, that some have not scrupled to pronounce him then the first performer on it in the world. About 1672, his curiosity led him to visit Paris; but the jealous temper of Lully not brooking so formidable a rival, he soon returned to Rome. In 1680, he visited Germany, was received by the princes there suitably to his merit; and, after about five years stay abroad, returned and settled at Rome.

While thus intent upon musical pursuits at Rome, he fell under the patronage of cardinal Ottoboni; and is said to have regulated the musical academy held at the cardinal's palace every Monday afternoon. Here it was that Handel became acquainted with him; and in this academy a serenata of Handel, entitled, "*Il Trionfo del Tempo*," was performed: the overture to which was in a style so new and singular, that Corelli was confounded in his first attempt to play it. This serenata, translated into English, and called "*The Triumph of Time and Truth*," was performed at London in 1751. The merits of Corelli as a performer were sufficient to attract the patronage of the great, and to silence, as they did, all competition; but the remembrance of these is at this day absorbed in the contemplation of his excellencies, as a musician at large: as the author of new and original harmonies, and the father of a style not less noble and grand, than elegant and pathetic. He died at Rome in 1713, aged almost 60; and was buried in the church of the Rotunda, otherwise called the Pantheon; where, for many years after his decease, he was commemorated by a solemn musical performance, on the anniversary of his death. He died possessed of about 6000*l.* which, with a large and valuable collection of pictures, of which he was passionately fond, he bequeathed to his friend and patron cardinal Ottoboni; who however, while he reserved the pictures to himself, had the generosity to distribute the money among the relations of the testator.

CORNARO (LEWIS), a Venetian of noble extraction, and memorable for having lived to an extreme age: for he was more than 100 years old at the time of his death, which happened at Padua in 1565. Amongst other little performances, he left behind him a piece, entitled, "*De Vitæ Sobriæ Commodis*," that is,

"Of



“Of the Advantages of a temperate Life:” and to shew what a fine security a life of temperance is against the ill effects of hurts and disasters, he relates an accident which befell himself, when he was very old. One day being out in his chariot, and his coachman driving somewhat faster than ordinary, he had the misfortune to be overturned, and dragged by the horses a considerable way upon the ground. His head, his arms, his whole body were very much bruised; and one of his ancles was put out of joint. He was carried home; and the physicians seeing how grievously he was injured, concluded it impossible that he should live three days to an end. They were mistaken however; for, by bleeding and evacuating medicines, he presently recovered, and arrived at his old stability and firmness.

CORNARO (*HELENA LUCRETIA*), a learned Venetian lady, was the daughter of Gio Baptista Cornaro, and educated in a very different manner from the generality of her sex: for she was taught languages and sciences, as boys are, and went through the philosophy of the schools, as thorny as it then was. After having studied many years, she took her degrees at Padua, and was perhaps the first lady that ever was made a doctor. She was also admitted of the university of Rome, where she had the title of Humble given her, as she had at Padua that of Unalterable. She deserved, they say, both these titles, since all her learning had not inspired her with the least vanity, nor was any thing capable of disturbing that calmness of spirit which she always employed in the deepest thinking. She made a vow of perpetual virginity; and though all means were used to persuade her to marry, and even a dispensation with her vow obtained from the Pope, yet she remained immovable. It is affirmed, that not believing the perpetual study to which she devoted herself, and which shortened her days, sufficient to mortify the flesh, she frequently exercised upon herself the discipline of flagellation; as was discovered after her death, though she took some pains to prevent it. She fasted often, and spent her whole time between study and devotion, except those few hours when she was obliged to receive visits. All people of quality and fashion, who passed through Venice, where more solicitous to see her, than any of the curiosities of that superb city. The cardinals de Bouillon and d’Etreés were commanded by the king of France to call, as they passed into Italy, upon Lucretia Cornaro at Venice, and to examine, whether what some said of her was true; and they found, that her parts and learning were entirely answerable to the high reputation she had acquired all over Europe. At length that prodigious attachment she had shewn to books, to those especially which were written in Greek and Hebrew, impaired her constitution so much, that she fell into an illness, of which she died in 1685. They say that she had notice of her death a year before it happened; for that, talking one day to her father of an old cypress-



tree in his garden, she advised him to cut it down, since it would do mighty well to make her a coffin.

CORNEILLE (PETER), a celebrated French poet, born at Roan, June 6, 1606; and of considerable parents, his father holding no small place under Lewis XIII. He was brought up to the bar, which he attended some little time; but formed with a genius too elevated for such a profession, and having no turn for business, he soon deserted it. Mean while he had given the public no specimen of his talents for poetry, nor was as yet conscious of possessing any such: and they tell us, that it was purely a trifling affair of gallantry, which gave occasion to his first comedy, called "Melite." The drama was then extremely low among the French: their tragedy flat and languid, their comedy nothing at all. Corneille was astonished to find himself the author of a piece entirely new, and at the prodigious success with which his "Melite" was acted. The French theatre seemed to be raised, and to flourish at once; and though deserted in a manner before, was now filled of a sudden with a new company of actors. After so happy an essay, he continued to oblige the public with several other pieces of the same kind; all of them indeed inferior to what he afterwards produced, but much superior to any thing which the French had seen before. His "Medea" came forth next, a tragedy, and borrowed in part from Seneca: and in 1637 he presented the "Cid," another tragedy, in which he shewed the world how high his genius was capable of rising. All Europe has seen the "Cid:" it has been translated into almost all languages: and the prodigious reputation which he acquired by this play, drew all the wits of his time into a confederacy against it. Some treated it contemptuously, others wrote against it. Cardinal de Richlieu himself is said to have been one of this cabal: for not content with passing for a great minister of state, he must needs affect to pass for a great wit too; and therefore, though he had settled a pension upon the poet, could not abstain from secret attempts against his plays. It was supposed to be under his influence, that the French academy drew up that critique upon it, entitled, "Sentiments of the French Academy upon the Tragi-Comedy of Cid:" in which, however, if they censured it in some places, they did not scruple to praise it very highly in others. Corneille had nothing to do now, but to support the vast reputation he had gained; and this he did by many admirable performances, published one after another, which, as Bayle observes, "carried the French theatre to its highest pitch of glory, and assuredly much higher than the ancient one at Athens." In 1647, he was chosen a member of the French academy; and was what they call dean of that society at the time of his death, which happened in 1684, in his 79th year.

He was, it is said, a man of a devout and melancholy cast; and upon

upon a disgust he had conceived to the theatre, from the cold reception of his "Perthorite," betook himself to the translation of a famous book, called "The Imitation of Jesus Christ," which he performed very finely. He spoke little in company, even upon subjects which he perfectly understood. His works have been often printed, and consist of above 30 plays, comedies and tragedies.

CORNEILLE (THOMAS), a French poet also, but inferior to Peter Corneille, whose brother he was. He was a member of the French academy, and of the academy of Inscriptions. He discovered, when he was young, a strong inclination and genius for poetry: and afterwards was the author of many dramatic pieces, some of which were well received by the public, and acted with great success. He died at Andeli 1709, aged 84. The dramatic works of him and his brother were published at Paris, 1738, in 11 vols. 12mo. Besides dramatic, Thomas Corneille was the author of some other works: as, 1. "A Translation of Ovid's Metamorphoses and some of his Epistles." 2. "Remarks upon Vangelas." 3. "A Dictionary of Arts," in two vols. folio. 4. "An Universal, Geographical, and Historical Dictionary," in 3 vols. folio. In the last work, that part of the geography which concerns Normandy, is said to be excellent.

CORNEILLE (MICHAEL), born at Paris in 1642, was one of those eminent painters who adorned the age of Lewis XIV. His father, who was himself a painter of merit, instructed him with great exactness. Having gained a prize at the academy, young Corneille was honoured with the king's pension, and sent to Rome; where the princely generosity of Lewis had founded a school for the accommodation of young artists of genius. Here he studied some time; but thinking himself rather confined by the modes of study there established, he gave up his pension, and followed the lead of his own inclination. He applied himself to the antique particularly with great care; and in drawing is said to have equalled Carache. In colouring he was deficient; but his advocates say, his deficiency in that respect was solely owing to his having been unacquainted with the nature of colours; for he used many of a changeable nature, which in time lost the effect he had originally given them. Upon his return from Rome, he was chosen a professor in the academy at Paris; and was employed by the king in all the great works he was carrying on at Versailles and Trianon; where some noble efforts of his genius are to be seen. He died at Paris in 1708.

CORRADUS (SEBASTIAN), professor of the belles-lettres at Bologna, had a great name among the grammarians of the 16th century, and died in 1556. We have of his two useful works:

1. "Quæstura,



1. "Quæstura, in quâ Ciceronis vita refertur." 2. "De Lingua Latina." Corradus formed an academy of literature at Reggio.

CORREGGIO (ANTONIO DA), a most extraordinary painter, so called from Coreggio, a town in the dukedom of Modena; where he was born in 1494. He was a man of such admirable natural parts, that nothing but the unhappiness of his education hindered him from being the best painter in the world. For his condition and circumstances were such, as gave him no opportunities of studying either at Rome or Florence; or of consulting the antiques for perfecting himself in design. Nevertheless he had a genius so sublime, and was master of a pencil so wonderfully soft, tender, beautiful, and charming, that Julio Romano having seen a Leda, and a naked Venus painted by him, for Frederic, duke of Modena, who intended them as a present to the emperor, declared, he thought it impossible for any thing of colours ever to go beyond them. Raphael's fame tempted him at length to go to Rome. He considered attentively the pictures of that great painter; and after having looked on them a long time without breaking silence, he said, "Ed io anche son pittore," I am still a painter. His chief works are at Modena and Parma. At the latter place he painted two large cupolas in fresco, and some altar-pieces. This artist is remarkable for having borrowed nothing from the works of other men. Every thing is new in his pictures, his conceptions, his design, his colouring, his pencil; and his novelty has nothing in it but what is good. His out-lines are not correct, but their gusto is great. He found out certain natural and unaffected graces for his madonnas, his saints, and little children, which were peculiar to him. His pencil was both easy and delightful: and it is acknowledged, that he painted with great strength, great heightening, and liveliness of colours, in which none surpassed him. He understood also how to distribute his lights in such a manner as was wholly peculiar to himself; which gave great force and roundness to his figures. This manner consists in extending a large light, and then making it lose itself insensibly in the dark shadowings, which he placed out of the masses. In the conduct and finishing of a picture, he is said to have done wonders; for he painted with so much union, that his greatest works seem to have been finished within the compass of one day, and appear as if we saw them from a looking-glass. His landscapes are equally beautiful with his figures.

Correggio spent the greatest part of his life at Parma; and notwithstanding the many fine pieces that he made, and the high reputation he had gained, he was extremely poor, and always obliged to work hard, for the maintenance of his family, which was somewhat large. He was very humble and modest in his behaviour, lived very devoutly, and died much lamented in 1534, when he was but 40 years of age. The cause of his death was somewhat

somewhat singular. Going to receive 50 crowns for a piece he had done, he was paid it in a sort of copper money, called quadri-nos. This was a great weight, and he had 12 miles to carry it, in the midst of summer. He was over-heated and fatigued; in which condition, indiscreetly drinking cold water, he brought on a pleurisy, which put an end to his life.

CORTEZ (FERNAND), a Spanish gentleman, famous under the emperor Charles V. for the conquest of Mexico. He passed over to the Indies in 1504, continued some time at St. Domingo, and then went to the isle of Cuba. He so distinguished himself by his exploits, that Velasquez, governor of Cuba, made him captain general of the army, which he destined for the discovery of new countries. Cortez sailed from San-Jago, Nov. 18, 1518, stationed his little army at the Havannah, and arrived the year after at Tabasco in Mexico. He beat the Indians, founded Vera-Cruz, reduced the province of Tlascala, and marched directly to Mexico, the capital of the empire. Montezuma, the emperor of the Mexicans, was constrained to receive him, and thus became a prisoner in his own capital: and Cortez not only demanded immense monies of him, but obliged him to submit all his states to Charles V. Mean while Velasquez, growing jealous of all this success, resolved to traverse the operations of Cortez, and with this view sent a fleet of 12 ships against him: but Cortez already distrusted him; and, having obtained new succours from the Spaniards, made himself master of all Mexico, and detained as prisoner Guatimozin, the successor of Montezuma, and last emperor of the Mexicans. This was accomplished Aug. 13, 1521. Charles V. rewarded these services with the valley of Guaxaca in Mexico, which Cortez erected into a marquissate: however, he afterwards returned to Spain, loaded with riches and glory, and died there in 1554, aged 63. Many have written the history of this "Conquest of Mexico," and particularly Antonio de Solis; whose work has been translated into many other languages besides the English.

CORYATE (THOMAS), a very extraordinary person, who seems to have made himself famous by his follies, was the son of a clergyman, and born at Odcombe in Somersetshire, in 1577. He became a commoner of Gloucester-Hall, Oxford, in 1596; where continuing about three years, he attained, by mere dint of memory, to some skill in logic, and to more in the Greek and Latin languages. After he had been taken home for a time, he went to London, and was received into the family of Henry, prince of Wales. In this situation he fell into the company of the wits of those times, who, finding in him a strange mixture of sense and folly, made him their whetstone; and so, says Wood, he became



too much known to all the world. In 1608, he took a journey to France, Italy, Germany, &c. and at his return published his travels under this title; "Crudities hastily gobbled up in five Months Travels in France, Savoy, Italy, Rhetia, Helvetia, some Parts of High Germany, and the Netherlands, 1611," 4to. This work was ushered into the world by an Odcombian banquet, consisting of near 60 copies of verses, made by the best poets of that time; which, if they did not make Coryate pass with the world for a man of great parts and learning, contributed not a little to the sale of his book. Among these poets were Ben Johnson, Sir John Harrington, Inigo Jones the architect, Chapman, Donne, Drayton, &c. In 1612, after he had taken leave of his countrymen, by an oration spoken at the cross in Odcombe, he took a long and large journey, with intentions not to return, till he had spent 10 years in travelling about. The first place he went to was Constantinople, where he made as good observations as he was capable of making; and took from thence his opportunities of viewing divers parts of Greece. In the Hellespont he took notice of the two castles Cestos and Abydos, which Musæos had made famous in his poem of Hero and Leander. He saw Smyrna, from whence he found a passage to Alexandria in Egypt; and there he observed the pyramids near Grand Cairo. From thence he went to Jerusalem; and so on to the Dead Sea, to Aleppo in Syria, to Babylon in Chaldaea, to the kingdom of Persia, and to Ispahan, where the king usually resided; to Seras, anciently called Shushan; to Candahor, the first province north-east under the subjection of the great mogul, and so to Lahore, the chiefest city but one belonging to that empire. From Lahore he went to Agra, where, being well received by the English factory, he made an halt. He staid here till he had gotten the Turkish and Morisco or Arabian languages, in which study he was always very apt, and some knowledge in the Persian and Indostan tongues. In both these he suddenly got such a knowledge and mastery, that they were of great use to him in travelling up and down the great mogul's dominions. In the Persian tongue he afterwards made an oration to the great mogul; and in the Indostan he had so great a command, that he is said to have silenced a laundry-woman, belonging to the English ambassador in that country, who used to scold all the day long. After he had visited several places in that country, he went to Surat in East-India; where he fell ill of a flux, of which he died in 1617.

What became of the notes and observations he made in his long peregrinations, nobody knows; only these following, which he sent to his friends in England, were printed in his absence, 1. "Letters from Asmere, the Court of the Great Mogul, to several Persons of Quality in England, concerning the Emperor and his Country of East-India, 1616," 4to. In the title of which is our author's picture, riding on an elephant. 2. "A Letter to his Mother,

Mother Gertrude," dated from Agra in East-India, containing the speech that he spoke to the great mogul in the Persian language. 3. "Certain Observations from the Mogul's Court and East-India." 4. "Travels to, and Observations in, Constantinople and other Places in the Way thither, and in his Journey thence to Aleppo, Damascus, and Jerufalem." 5. "His Oration, Purus, Putus Coryatus; Quintessence of Coryate;" spoken extempore, when Mr. Rugg dubbed him a knight on the ruins of Troy, by the name of Thomas Coryate the first English knight of Troy. 6. "Observations of Constantinople abridged." All these are to be found in the "Pilgrimages" of Sam Purchas. 7. "Diverse Latin and Greek Epistles to learned Men beyond the Seas;" some of which are in his "Crudities."

COSIN (JOHN), an English prelate, was son of Giles Cosin, a rich citizen of Norwich, and born in that city Nov. 30, 1594. He was educated in the free-school there, till 14 years of age; and then removed to Caius-College in Cambridge, of which he was successively scholar and fellow. Being at length much known for his ingenuity and learning, he had, in 1616, an offer of a librarian's place from Overall, bishop of Litchfield and Coventry, and Andrews, bishop of Ely, and accepted the invitation of the former; who dying in 1619, he became domestic chaplain to Neil, bishop of Durham. He was made prebendary of Durham in 1624; and the year following collated to the archdeaconry of the East-Riding in the church of York, vacant by the resignation of Marmaduke Blakeston, whose daughter he had married that year. July 1626, Neil presented him to the rich rectory of Branspeth, in the diocese of Durham; the parochial church of which he beautified in an extraordinary manner. About that time, having frequent meetings at the bishop of Durham's house in London, with Laud and other divines of that party, he began to be obnoxious to the Puritans, who suspected him to be popishly affected; which suspicion, as they pretended, was greatly confirmed in them by his "Collection of private Devotions," published in 1627. Smith tells us, that this collection was drawn up at the command of Charles I. for the use of those Protestants who attended upon the queen; and, by way of preserving them from the taint of certain Popish books of devotion, supposed to be thrown, on purpose, about the royal apartments. However, this book of Cosin's, though licensed by the bishop of London, was very striking at the first view; and even moderate persons were a little shocked with it, as approaching too nearly the superstitions of the church of Rome. The top of the frontispiece had the name of Jesus in three capital letters, I. H. S. Upon these there was a cross, encircled with the sun supported by two angels, with two devout women praying towards it. Burton, Prynne, and other celebrated Puritans, attacked it very severely;



and there is no doubt, but it greatly contributed to draw upon him all that persecution, which he afterwards underwent.

About 1628, he took the degree of D. D. and the same year was concerned, with his brethren of the church of Durham, in a prosecution against Peter Smart, a prebendary there, for a seditious sermon preached in that cathedral, upon Psalm xxxi. 7. "I hate them that hold of superstitious vanities." Smart was degraded, and dispossessed of his preferments; but, as we shall perceive, afterwards amply revenged of Cosin for his share in the prosecution. In 1634, Cosin was elected master of Peter-House in Cambridge; and in 1640, made dean of Peterborough by Charles I. whose chaplain he then was. But now his troubles began: for Nov. 10, which was but three days after his installation into that deanery, a petition from Peter Smart against him was read in the House of Commons; wherein complaint was made of his superstition, innovations in the church of Durham, and severe prosecution of himself in the high-commission-court. This ended in his being, Jan. 22, 1641-2, sequestered by a vote of the whole house from his ecclesiastical benefices; and he is remarkable for having been the first clergyman in those times, who was treated in that manner. March 15th ensuing, the commons sent him 21 articles of impeachment against him, tending to prove him popishly affected; and about the same time he was put under restraint, upon a surmise that he had enticed a young scholar to Popery: all which imputations he cleared himself from, though not without great trouble and charge. In 1642, being concerned with others in sending the plate of the university of Cambridge to the king, who was then at York, he was ejected from his mastership of Peter-House; so that, as he was the first who was sequestered from his ecclesiastical benefices, he was also the first that was displaced in the university. Thus deprived of all his preferments, and not without fears of something worse, he resolved to leave the kingdom, and retire to Paris; which accordingly he did in 1643.

Here, by the king's order, he officiated as chaplain to such of the queen's household as were Protestants; and with them, and other exiles daily resorting thither, he formed a congregation, which was held first in a private house, and afterwards at the English ambassador's chapel. Not long after, he had lodgings assigned him in the Louvre, with a small pension, on account of his relation to queen Henrietta. During his residence in this place, he continued firm in the Protestant religion; reclaimed some who had gone over to Popery, and confirmed others who were wavering about going; had disputes and controversies with Jesuits and Romish priests; and, wrote several learned pieces against them. One accident befell him abroad, which he often spoke of as the most sensible affliction in his whole life; and that was, his only son's turning Papist. This son was educated in grammar learning in a  
Jesuit's

Jesuit's school, as were many others of our youths, during the civil war; and occasion was thence taken of inveigling him into Popery. He was prevailed upon, not only to embrace Popery, but also to take religious orders in the church of Rome: and though his father used all the ways imaginable, and even the authority of the French king, which by interest he had procured, to regain him out of their power, and from their persuasion, yet all proved ineffectual. Upon this he disinherited him, allowing him only an annuity of 100*l*. He pretended indeed to turn Protestant again, but relapsed before his father's decease.

At the restoration of Charles II. Cosin returned to England, and took possession of all his preferments; and before the year was out, was raised to the see of Durham. As soon as he could get down to his diocese, he set about reforming abuses there, during the late anarchy; and distinguished himself by his charity and public spirit. He laid out a great share of his large revenues, in repairing or rebuilding the several edifices belonging to the bishopric of Durham, which had either been demolished, or neglected, during the civil wars. He repaired, for instance, the castle at Bishop's Auckland, the chief country-seat of the bishops of Durham; that at Durham, which he greatly enlarged; and the bishop's house at Darlington, then very ruinous. He also enriched his new chapel at Auckland, and that at Durham, with several pieces of gilt plate, books, and other costly ornaments; the charge of all which buildings, repairs, and ornaments, amounted, according to Dr. Smith, to near 16,000*l*. but, as others say, to no less than 26,000*l*. He likewise built and endowed two hospitals; the one at Durham for eight poor people, the other at Auckland for four. The annual revenue of the former was 70*l*. that of the latter 30*l*. and near his hospital at Durham, he rebuilt the school-houses, which cost about 300*l*. He also built a library near the castle of Durham, the charge whereof, with the pictures with which he adorned it, amounted to 800*l*. and gave books thereto to the value of 2000*l*. as also an annual pension of 20 marks for ever to a librarian. But his generosity in this way was not confined within the precincts of his diocese. He rebuilt the east end of the chapel at Peter-House in Cambridge, which cost 320*l*. and gave books to the library of that college to the value of 1000*l*. He founded eight scholarships in the same university: namely, five in Peter-House, of 10*l*. a year each, and three in Caius-College, of 20 nobles apiece per annum: both which, together with a provision of 8*l*. yearly, to the common chest of those two colleges respectively, amounted to 2500*l*. To mention all his benefactions, would be almost tedious. He gave, in ornaments to the cathedral at Durham, 45*l*. upon the new building of the bishop's court, exchequer, and chancery, and towards erecting two sessions houses in Durham, 1000*l*. towards the redemption of Christian captives  
at



at Algiers, 500*l.* towards the relief of the distressed loyal party in England, 800*l.* for repairing the banks in Howdenshire, 100 marks; towards repairing St. Paul's cathedral in London, 50*l.* In a word, this generous bishop, during the 11 years he sat in the see of Durham, is said to have spent above 2000*l.* yearly in pious and charitable uses.

He died Jan. 15, 1671-2, of a pectoral dropfy, in his 78th year, after having been much afflicted with the stone for some time before; and his body was conveyed from his house in Westminster to Bishop's Aukland, where it was buried in the chapel belonging to the palace, under a tomb of black marble, with a plain inscription prepared by the bishop in his life-time. Besides the son already mentioned, he had four daughters. By his will he bequeathed considerable sums of money to charitable purposes: to be distributed among the poor in several places a sum amounting to near 400*l.* towards rebuilding St. Paul's cathedral, when it should be raised five yards from the ground, 100*l.* to the cathedral of Norwich, whereof the one half to be bestowed on a marble tablet, with an inscription to the memory of Dr. John Overall, some time bishop there, whose chaplain he had been, the rest for providing some useful ornaments for the altar, 40*l.* towards the repairing the south and north sides of Peter-House-Chapel in Cambridge, suitable to the east and west sides, already by him perfected, 200*l.* towards the new building of a chapel at Emanuel-College in Cambridge, 50*l.* to the children of Mr. John Heyward, late prebendary of Litchfield, as a testimony of his gratitude to their deceased father, who in his younger years placed him with his uncle bishop Overall, 20*l.* each; to some of his domestic servants 100 marks, to some 50*l.* and to the rest half a year's wages, over and above their last quarter's pay.

Besides the "Private Devotions" mentioned above, he published "A scholastical History of the Canon of the Holy Scripture: or, the certain and indubitable Books thereof, as they are received in the Church of England, Lond. 1657," 4to, reprinted 1672. This history is deduced from the time of the Jewish Church, to the year 1546; that is, to the time, when the council of Trent corrupted, and made unwarrantable additions to, the ancient canon of the Holy Scriptures. It was levelled against the Papists, and written while the author was in exile at Paris. It was dedicated to Wren, bishop of Ely, then a prisoner in the Tower; and Gunning, afterwards bishop of that see, had the care of the edition. These were all that were published in his life-time: after his death came out, 1. "A Letter to Dr. Collier, concerning the Sabbath," dated from Peter-House, Jan. 24, 1635. This was printed in the fifth number of the Bibliotheca Literaria, Lond. 1723, 4to. 2. "A Letter to Mr. Cordel, a Minister at Charenton, but then at Blois, who seemed shy in communicating with

with the Protestants there, upon the Scruple of their inordinerly Ordination," dated Paris, Feb. 7, 1650. It is printed at the end of a pamphlet, entitled, "The Judgment of the Church of England, in the Case of Lay-Baptism, and of Dissenters Baptism, Lond. 1712," 8vo. 2d edition. 3. "Regni Angliæ religio catholica, prisca, casta, defæcata: omnibus Christianis monarchis, principibus, ordinibus, ostensa, anno MDCLII." This was written at the request of Sir Edward Hyde, afterwards earl of Clarendon, and chancellor of England; and is printed at the end of Dr. Smith's "Life of Bishop Cosin." 4. "Historia Transubstantiationis Papalis, &c." that is, "the History of Popish Transubstantiation, &c." written by the author at Paris, for the use of some of his countrymen, who were frequently attacked upon that point by the Papists. It was published by Dr. Durell at London, 1675, 8vo, and translated into English by Luke de Beaulieu. There is a second part still in MS. 5. "The Differences in the chief Points of Religion, between the Roman Catholics and us of the Church of England; together with the Agreements which we for our parts profess, and are ready to embrace, if they for theirs were as ready to accord with us in the same." Written to the countess of Peterborough, and printed at the end of "The Corruptions of the Church of Rome," by bishop Bull. 6. "Notes on the Book of Common-Prayer." Published by Nicholls at the end of his Comment upon it, 1710, folio. 7. "An Account of a Conference in Paris between Cyril, Archbishop of Trapezond, and Dr. John Cosin;" printed in the same book.

The following pieces were also written by him, but never printed. 1. "An Answer to a Popish Pamphlet, pretending that St. Cyprian was a Papist." 2. "An Answer to four Queries of a Roman Catholic about the Protestant Religion." 3. "An Answer to a Paper delivered by a Popish Bishop to the Lord Inchiquin." 4. "Annales Ecclesiastici:" imperfect. 5. "An Answer to Father Robinson's Papers, concerning the Validity of the Ordinations of the Church of England." 6. "Historia Conciliorum:" imperfect. 7. "Against the Forsakers of the Church of England, and their Seducers in this Time of her Trial." 8. "Chronologia sacra:" imperfect. 9. "A Treatise concerning the Abuse of Auricular Confession in the Church of Rome." By all which learned works, as one observes, and his abilities, quick apprehension, solid judgment, and variety of reading, manifested therein, he hath perpetuated his name to posterity, and sufficiently confuted at the same time the calumnies industriously spread against him, of his being a Papist, or popishly affected: which calumnies brought upon him a severe persecution, followed with the plunder of all his goods, the sequestration of his whole estate, and a seventeen years exile.



COSTARD (GEORGE), an English scholar, distinguished for oriental and astronomical learning, was born about 1710, and admitted about 1726 of Wadham-College, Oxford; where he became fellow and tutor, and where he seems to have spent the greatest part of his life, though the fellows of Wadham-College hold their fellowships only for a limited number of years. June 1764, he obtained the vicarage of Twickenham in Middlesex, by the favour of lord-chancellor Northington. Jan. 1782, he died; and his books, oriental manuscripts, and philosophical instruments, were sold by auction in March following. He was the author of 15 productions, chiefly upon astronomical subjects, but among them are, "Some Observations tending to illustrate the Book of Job, 1747," 8vo.

COTELERIUS (JOHN BAPTIST), B. D. of Sorbonne, and king's Greek professor, was born at Nismes in Languedoc, in 1627. He made an extraordinary proficiency in the languages under his father, when very young: for being, at 12 years of age only, brought into the hall of the general assembly of the French clergy held at Mante in 1641, he construed the New Testament in Greek, and the Old in Hebrew, at the first opening of the book. He unfolded at the same time several difficulties proposed in regard to the peculiar construction of the Hebrew language; and explained also the text from several customs practised among the Jews. After this, he demonstrated several mathematical propositions, in explaining Euclid's definitions. This made him looked upon as a prodigy of a genius; and his reputation rose in proportion to his advances in life. In 1643 he took the degree of M. A. B. D. in 1647, and was elected a fellow of Sorbonne in 1649. In 1651, he lost his father, who died at Paris, whither he had come to reside with his children in 1638; and he lamented him much.

In 1654, when the archbishop of Embrun retired into his diocese, he took Cotelerius along with him, as one who would be an agreeable companion in his solitude. Cotelerius was with the archbishop four whole years; but afterwards, when he returned to Paris, complained heavily of the want of books and conversation with learned men, which he had experienced in that retreat. He declined going into holy orders, and spent his time wholly in ecclesiastical antiquity. The Greek fathers were his chief study: he read their works both printed and manuscript with great exactness; made notes upon them; and translated some of them into Latin. In 1660, he published "Four Homilies of St. Chrysostom upon the Psalms," and his "Commentary upon Daniel," with a Latin translation and notes. Then he set about his "Collection of those Fathers who lived in the apostolic Age;" which he published in two vols. folio, at Paris, 1672, all reviewed and corrected

corrected from several manuscripts, with a Latin translation and notes.

In 1676, he was made Greek professor in the royal academy at Paris, which post he maintained during his life with the highest reputation. He had the year before put out the first volume of a work, entitled, "*Monumenta ecclesiæ Græcæ*," which was a collection of Greek tracts out of the king's and Colbert's libraries, and had never been published before. He added a Latin translation and notes; which, though not so large as those upon the "*Patres apostolici*," are said to be very curious. The first volume was printed in 1675, the second in 1681, and the third in 1686. He intended to have continued this work, if he had lived; but death snatched him away. His age was not great, but his constitution was broken with intense study: for he took vast pains in his learned performances, writing all the Greek text and the version on the side with his own hand, and using the greatest care and exactness in all his quotations. Aug. 3, 1686, he was seized with an inflammatory disorder in his breast, which required him to be let blood: but he had such a dislike to this operation, that, sooner than undergo it, he dissembled his illness. At last however he consented; but it was too late, for he died the 10th of the same month, when he was not 60 years of age.

Besides his great skill in the languages and in ecclesiastical antiquity, he was remarkable for his probity and candour. He was surprisngly modest and unpretending, without the least tincture of stiffness and pride. He lived particularly retired, made and received few visits; and thus having but little acquaintance, he appeared somewhat melancholy and reserved; whereas it is said, that he was in reality of a frank, conversable, and friendly temper.

COTES (ROGER), an illustrious mathematician, philosopher, and astronomer, was born July 10, 1682, at Burbach in Leicestershire, where his father Robert was rector. He was first placed at Leicester-School; where, when at 12 years of age, he discovered a strong inclination to the mathematics. This being observed by his uncle, the Rev. Mr. John Smith, he gave him all imaginable encouragement; and prevailed with his father to send him for some time to his house in Lincolnshire, that he might put him forward, and assist him in those studies. Here he laid the foundation of that deep and extensive knowledge in this way, for which he was afterwards so deservedly famous. He removed from thence to London, and was sent to St. Paul's-School; where also he made a great progress in classical learning; yet found so much leisure as to keep a constant correspondence with his uncle, not only in mathematics, but also in metaphysics, philosophy, and divinity. This fact is said to have been often mentioned by professor Saunderson.



derfon. His next remove was to Cambridge; where, April 6, 1699, he was admitted of Trinity-College; and, at Michaelmas 1705, after taking his first degree in arts, chosen fellow of it. He was at the same time tutor to Anthony, earl of Harold, and the lord Henry de Grey, sons to the then marquis, afterwards duke of Kent, to which noble family Mr. Cotes had the honour to be related.

Jan. 1705-6, he was appointed professor of astronomy and experimental philosophy, upon the foundation of Dr. Thomas Plume, archdeacon of Rochester; being the first that enjoyed that office, to which he was unanimously chosen, on account of his high reputation and merits. He took the degree of M. A. in 1706; and went into orders in 1713. The same year, at the desire of Dr. Bentley, he published at Cambridge the second edition of Sir Isaac Newton's "*Mathematica Principia, &c.*" and inserted all the improvements which the author had made to that time. To this edition he prefixed a most admirable preface, in which he expressed the true method of philosophising, shewed the foundation on which the Newtonian philosophy was built, and refuted the objections of the Cartesians and all other philosophers against it.

He gave a description of the great fiery meteor, that was seen March 6, 1715-16, which was published in the *Phil. Trans.* a little after his death. He left behind him also some admirable and judicious tracts, part of which, since his decease, have been published by Dr. Robert Smith, his cousin and successor in his professorship, afterwards master of Trinity-College. His "*Harmonia Mensurarum, &c.*" was published at Cambridge, 1722, 4to; and dedicated to Dr. Mead by the learned editor, who, in an elegant and affectionate preface, gives us a copious account of the performance itself, the pieces annexed to it, and of such other of the author's works as are yet unpublished. He tells us how much this work was admired by Professor Saunderson, and how dear the author of it was to Dr. Bentley. The first treatise of the miscellaneous works annexed to the "*Harmonia Mensurarum*" is "*Concerning the Estimation of Errors in mixed Mathematics.*" The second, "*Concerning the differential Method;*" which he handles in a manner somewhat different from Sir Isaac Newton's treatise upon that subject, having written it before he had seen that treatise. The name of the third piece is "*Canonotechnina, or concerning the Construction of Tables by Differences.*" The book concludes with three small tracts, "*Concerning the Descent of Bodies, the Motion of Pendulums in the Cycloid, and the Motion of Projectiles;*" which tracts, the editor informs us, were all composed by him when very young. He wrote also "*A Compendium of Arithmetic, of the Resolutions of Equations, of Dioptrics, and of the Nature of Curves.*" Besides these pieces, he drew up a course of hydrostatical and pneumatical lectures in English,

English, which were published by Dr. Smith in 1737, and are held in high repute.

This uncommon genius in mathematics died, to the regret of the university, and all lovers of that science, June 5, 1716, in the very prime of his life; for he was advanced no further than to his 33d year. He was buried in the chapel of Trinity-College; and an inscription fixed over him, from which we learn that he had a very beautiful person.

COTIN (CHARLES), so ill-treated by Boileau in his satires, and by Moliere in his comedy of the “*Femmes Savantes*,” under the name of Trissotin, was born at Paris; and hath at least as good a title to a place in this work, as some of Virgil’s military heroes in the “*Æneid*,” who are celebrated purely for being knocked on the head. It is said, that he drew upon him the indignation of Boileau and Moliere: of the former, because he counselled him harshly and splenetically, to devote his talents to a kind of poetry, different from satire; of the latter, because he had endeavoured to hurt him with the duke de Montausieur, by insinuating, that Moliere designed him in the person of the *Misanthrope*. Be all this as it might, Cotin was far from being despicable, or devoid of merit. He understood Greek, Hebrew, and Syriac; was a good preacher; and left some passable pieces in verse and prose. Be it known further, that he was received into the French academy in 1655. He died at Paris in 1682.

COTTON (Sir ROBERT BRUCE), an eminent English antiquary, was son of Thomas Cotton, Esq; descended from a very ancient family, and born at Denton in Huntingdonshire, Jan. 22, 1570; admitted of Trinity-College, Cambridge, where he took the degree of B. A. 1585; and went to London, where he soon made himself known, and was admitted into a society of antiquaries, who met at stated seasons for their own amusement. Here he indulged his natural humour in the prosecution of that study, for which he afterwards became so famous; and in his 18th year began to collect ancient records, charters, and other MSS. In 1600, he accompanied Mr. Camden to Carlisle, who acknowledges himself not a little obliged to him, for the services he did him in carrying on and perfecting his “*Britannia*;” and the same year wrote “*A Brief Abstract of the Question of Precedency between England and Spain*.” This was occasioned by queen Elizabeth’s desiring the thoughts of the Society of Antiquaries upon that point, and is still extant in the Cottonian library. Upon the accession of James I. he was created a knight; and during this reign was very much courted, admired, and esteemed by the great men of the nation, and consulted as an oracle by the privy counsellors and ministers of state, upon very difficult points relating to the constitution.



constitution. In 1608, he was appointed one of the commissioners to inquire into the state of the navy, which had lain neglected ever since the death of queen Elizabeth; and drew up a memorial of their proceedings, to be presented to the king, which memorial is still in the Cottonian library. In 1609, he wrote "A Discourse of the Lawfulness of Combats to be performed in the Presence of the King, or the Constable and Marshal of England;" which was printed in 1651 and in 1672. He drew up also the same year "An Answer to such Motives as were offered by certain Military Men to Prince Henry, to incite him to affect Arms more than Peace." This was composed by order of that prince, and the original MS. remains in the Cottonian library. New projects being contrived to repair the royal revenue, which had been prodigally squandered, none pleased the king so much, as the creating a new order of knights, called baronets; and Sir Robert Cotton, who had done great services in that affair, was in 1611 chosen to be one, being the 36th baronet that was created. His principal residence was then at Great Connington, Huntingdonshire: which he soon exchanged for Hatley St. George, in the county of Cambridge.

He was afterwards employed by king James to vindicate the behaviour and actions of Mary, queen of Scots, from the supposed misrepresentations of Buchanan and Thuanus; and what he wrote upon this subject is thought to be interwoven in Camden's "Annals of Queen Elizabeth," or else printed at the end of Camden's "Epistles." In 1616 the king ordered him to examine, whether the Papists, whose numbers then made the nation uneasy, ought, by the laws of the land, to be put to death, or to be imprisoned? This task he performed with great learning, and produced upon that occasion twenty-four arguments, which were published afterwards in 1672, among "Cottoni Posthuma." It was probably then that he composed a piece, still preserved in MS. in the royal library, entitled, "Considerations for the Repressing of the Encrease of Preefts, Jesuits, and Recusants, without drawinge of Blood." He was also employed by the House of Commons, when the match between prince Charles and the Infanta of Spain was in agitation, to shew, by a short examination of the treaties between England and the house of Austria, the unfaithfulness and insincerity of the latter; and to prove that in all their transactions they aimed at nothing but universal monarchy. This piece is printed among "Cottoni Posthuma," under the title of "A Remonstrance of the Treaties of Amity," &c. He wrote likewise a vindication of our ecclesiastical constitution against the innovations attempted to be brought in by the Puritans, entitled, "An Answer to certain Arguments raised from supposed Antiquity, and urged by some Members of the Lower House of Parliament, to prove that Ecclesiastical Laws ought to be enacted by Temporal Men." In 1621, he compiled "A Relation to prove, that the Kings of England have

have been pleased to consult with their Peeres, in the great Council and Commons of Parliament, of Marriadge, Peace, and War;" printed first in 1651, then in 1672 among "*Cottoni Posthuma*," and then in 1679 under the title of "*The Antiquity and Dignity of Parliaments*." Being a member of the first parliament of Charles I. he joined in complaining of the grievances, which the nation was said in 1628 to groan under; but was always for mild remedies, zealous for the honour and safety of the king, and had no views but the nation's advantage.

The other works of Sir Robert Cotton, not already mentioned, are, 1. "*A Relation of the Proceedings against Ambassadors, who have miscarried themselves, and exceeded their Commission*." 2. "*That the Sovereign's Person is required in the great Councils or Assemblies of the States, as well at the Consultations as at the Conclusions*." 3. "*The Argument made by the Command of the House of Commons, out of the Acts of Parliament and Authority of Law expounding the same, at a Conference with the Lords, concerning the Liberty of the Person of every Freeman*." 4. "*A Brief Discourse concerning the Power of the Peers and Commons of Parliament in point of Judicature*." These four are printed in "*Cottoni Posthuma*." 5. "*A Short View of the long Life and Reign of Henry III. King of England*," written in 1614, and presented to king James I. printed in 1627, 4to. and reprinted in "*Cottoni Posthuma*." 6. "*Money raised by the King without Parliament, from the Conquest until this Day, either by Imposition or Free Gift, taken out of Records or Ancient Registers*," printed in the "*Royal Treasury of England, or General History of Taxes*, by Captain J. Stevens," 8vo. 7. "*A Narrative of Count Gondomar's Transactions during his Embassy in England, London, 1659*," 4to. 8. "*Of Antiquity, Etymology, and Privileges of Castles*; 9. of Towns; 10. of the Measures of Land; 11. of the Antiquity of Coats of Arms;" all printed in "*Hearne's Discourses*," p. 166. 174. 178. 182. He wrote books upon several other subjects, that remain still in MS. namely, "*Of Scutage; Of Enclosures, and converting Arable Land into Pasture; Of the Antiquity, Authority, and Office of the High Steward and Marshal of England; Of Curious Collections; Of Military Affairs; Of Trade; Collections out of the Rolls of Parliament*," different from those that were printed, but falsely, under his name, in 1657, by William Prynne, Esq. He likewise made collections for the history and antiquities of Huntingdonshire; and had formed a design of writing an account of the state of Christianity in these islands, from the first reception of it here to the Reformation. The first part of this design was executed by Abp. Usher, in his book, "*De Britannicarum Ecclesiarum Primordiis*," composed probably at the request of Sir Robert Cotton, who left eight volumes of collections for the continuation of that work.



Two of Sir Robert's speeches are printed in the "Parliamentary History."

But, without intending to derogate from the just merits of this learned and knowing man as an author, it may reasonably be questioned, whether he has not done more service to learning, by securing, as he did, his valuable library for the use of posterity, than by all his writings. It consists wholly of MSS. many of which being in loose skins, small tracts, or very thin volumes, when they were purchased, Sir Robert caused several of them to be bound up in one cover. They relate chiefly to the History and Antiquities of Great-Britain and Ireland, though the ingenious collector refused nothing that was curious or valuable in any point of learning. He lived indeed at a time when he had great opportunities of making such a fine collection: when there were many valuable books yet remaining in private hands, which had been taken from the monasteries at their dissolution, and from our universities and colleges at their visitations: when several learned antiquaries, such as Joceline, Noel, Allen, Lambarde, Bowyer, Elfinge, Camden, and others, died, who had made it their chief business to scrape up the scattered remains of our monastical libraries: and, either by legacy or purchase, he became possessed of all he thought valuable in their studies. This library was placed in his own house at Westminster, near the House of Commons; and very much augmented by his son Sir Thomas Cotton, and his grandson Sir John (who died in 1702, aged 71). In 1700 an act of parliament was made for the better securing and preserving that library, in the name and family of the Cottons, for the benefit of the public; that it might not be sold, or otherwise disposed of and embezzled. Sir John, great grandson of Sir Robert, having sold Cotton-House to queen Anne, about 1706, to be a repository for the royal as well as the Cottonian library, an act was made for the better securing of her majesty's purchase of that house; and both house and library were settled and vested in trustees. The books were then removed into a more convenient room, the former being very damp; and Cotton-House was set apart for the use of the king's library-keeper, who had there the royal and Cottonian libraries under his care. In 1712 the Cottonian library was removed to Essex-House in Essex-Street; and in 1730 to a house in Little Dean's-Yard, Westminster, purchased by the crown, of the lord Ashburnham; where a fire happening Oct. 23, 1731, 111 books were lost, burnt, or entirely defaced, and 99 rendered imperfect. It was thereupon removed to the Old Dormitory belonging to Westminster-School, and finally, in 1753, to that admirable repository, The British Museum, where they still remain.

He died of a fever, in his house at Westminster, May 6, 1631, aged 60 years, 3 months, and 15 days. He married Elizabeth, one of the daughters and coheirs of William Brocas, of Thedingworth,

worth. in the county of Leicester, Esq by whom he left one only son, Sir Thomas the second baronet, who died 1662, and was succeeded by Sir John the third, and he, 1702, by his son John, who died in the life-time of his father, 1681, leaving two sons, of whom the elder, John, succeeded his grandfather, and died without issue 1730-1. The title and part of the estate went to his uncle Robert, by whose death, at the age of 80, July 12, 1749, the title became extinct. He had one son, John, who died before his father, and one grandson, John, who died of the small-pox, on his return from his travels, in 1739.

COTTON (CHARLES), Esq; a gentleman of a very good family in Staffordshire, who lived in the reigns of Charles and James II. He had something of a genius for poetry, and was particularly famous for burlesque verse. He translated one of Corneille's tragedies, called "Horace," printed in 1671. He published a volume of poems on several occasions: "The Wonders of the Peak in Derbyshire;" "Scarronides, or Virgil Travestie;" "Lucian Burlesqued, or the Scoffer Scoffed:" a new edition of which were printed in 1751. But the chief of all his productions, and for which perhaps he deserves the best of his countrymen, is his translation of "Montaigne's Essays." This was dedicated to George Saville, marquis of Halifax; from whom Cotton soon after received a very polite letter. He died some time about the Revolution; but in what year we cannot be certain.

COUEL or COVEL (Dr. JOHN), a very learned English divine, was born at Horninghearth in Suffolk, in 1638; and educated in classical learning at the school of St. Edmund's Bury. March 31, 1654, he was admitted of Christ's-College in Cambridge; of which, after taking his degrees in arts, he was elected fellow. Some time after he went into orders, and in 1670, went as chaplain to Sir Daniel Harvey, ambassador from Charles II. to the Porte; where he served, in that quality, both him and his successor Sir John Finch, for the space of seven years. Upon his return to England in 1679, he was created D. D. and the same year chosen lady Margaret's preacher in the university of Cambridge. March 5, 1680, he had institution to the sine-cure rectory of Littlebury in Essex, to which he was presented by Gunning, bishop of Ely; and in 1687, was installed into the chancellorship of York, conferred upon him by the king, during the vacancy of that see. July, 7, 1688, he was elected matter of Christ's-College in Cambridge, in which station he continued to the day of his death. He was also rector of Kegworth in the county of Leicester. At length, after having led a kind of itinerant life, as he himself informs us, at York, in Holland, and elsewhere, he arrived at his long journey's end, 1722, in his 85th year; and was buried



buried in the chapel of Christ's-College, where there is an epitaph to his memory. He gave a benefaction of 3l. a year to the poor of the parish of Littlebury above-mentioned. "We are informed, that he was a person noted for polite and curious learning, singular humanity, and knowledge of the world."

**COVERDALE (MILES)**, bishop of Exeter in the reign of Edward VI. and author of several tracts, was born in Yorkshire, in the reign of Henry VII. and, being educated in the Romish religion, became an Augustin monk. Afterwards, embracing the reformation, he entered into holy orders. He assisted William Tindal in the English version of the Bible, published in 1537, and afterwards revised and corrected the edition of it in a larger volume, with notes, in 1540. On the 14th of Aug. 1551, he succeeded Dr. John Harman in the See of Exeter, on account of his extraordinary knowledge in divinity, and his unblemished character. The patent for conferring this bishoprick on him, though a married man, is dated August 14, 1551, at Westminster. Upon the change of religion in queen Mary's reign, bishop Coverdale was ejected from his see, and thrown into prison, out of which he was released at the earnest request of the king of Denmark, and, as a very great favour, permitted to go into banishment. Soon after queen Elizabeth's accession to the throne, he returned from his exile, but refused to be restored to his bishoprick. He died, in a good old age, at London, and lies buried in the church of St. Bartholomew-Exchange.

**COURAYER (PETER FRANCIS)**, a Roman Catholic clergyman, distinguished by great moderation, charity, and temper concerning religious affairs, as well as by learning, was born at Vernon in Normandy, 1681. While canon regular and librarian of the abbey of St. Genevieve at Paris, he applied to our Abp. Wake for the resolution of some doubts, concerning the episcopal succession in England, and the validity of our ordinations: he was encouraged to this by the friendly correspondence which had passed between the Abp. and M. du Pin of Sorbonne. The Abp. sent him exact copies of the proper records; and on these he built his "Defence of English Ordinations," which was published in Holland, 1727. This exposing him to a prosecution in his own country, he took refuge in England; where he was well received, and presented the same year by the university of Oxford with a doctor's degree. As it is somewhat uncommon for a Roman Catholic clergyman to be admitted to degrees in divinity by Protestant universities, the curious may be gratified with a sight of the diploma, and the doctor's letter of thanks, in "The present State of the Republic of Letters, for June 1728."

In 1736, he translated into French, and published, "Father Paul's

Paul's History of the Council of Trent," in 2 vols. folio, and dedicated it to queen Caroline; who augmented to 200*l.* a pension of 100*l.* a year, which he had obtained before from the court. His works are many, and all in French: he translated Sleidan's "History of the Reformation." He died in 1776, after two days illness, at the age of 95; and was buried in the cloister of Westminster-Abbey. In his will, dated Feb. 3, 1774, he declares, that he "dies a member of the Catholic church, but without approving of many of the opinions and superstitions, which have been introduced into the Romish church, and taught in their schools and seminaries; and which they have insisted on as articles of faith, though to him they appear to be not only not founded in truth, but also to be highly improbable."

COURTNEY (WILLIAM), archbishop of Canterbury in the reign of king Richard II. was the fourth son of Hugh Courtney, earl of Devonshire, by Margaret, daughter of Humphrey Bohun, earl of Hereford and Essex, by his wife Elizabeth, daughter of king Edward I. and was born in the year 1341. He had his education at Oxford, where he applied himself to the study of the civil and canon law. Afterwards, entering into holy orders, he obtained three prebends in three cathedral churches, viz. those of Bath, Exeter, and York. The nobility of his birth, and his eminent learning, recommending him to public notice, in the reign of Edward III. he was promoted, in 1369, to the see of Hereford, and thence translated to the see of London, September the 12th, 1375, being then in the 34th year of his age. In a synod, held at London in 1376, bishop Courtney distinguished himself by his opposition to the king's demand of a subsidy; and presently after he fell under the displeasure of the high court of chancery, for publishing a bull of Pope Gregory II. without the king's consent. The next year, in obedience to the Pope's mandate, he cited Wickliff to appear before his tribunal in St. Paul's Church: but that heresiarch being accompanied by John of Gaunt, duke of Lancaster, and other nobles, who secretly favoured his opinions, the bishop proceeded no further than to enjoin him and his followers to silence. In 1378, it is pretended, that Courtney was made a cardinal. In 1381, he was appointed lord high chancellor of England. The same year, he was translated to the see of Canterbury, in the room of Simon Sudbury; and on the 6th of May 1382, he received the pall from the hands of the bishop of London in the archiepiscopal palace at Croydon. This year also he performed the ceremony of crowning queen Anne, consort of king Richard II. at Westminster. Soon after his inauguration, he restrained, by ecclesiastical censures, the bailiffs, and other officers, of the see of Canterbury, from taking cognizance of adultery and the like crimes. About the same time, he held a synod at London,



in which several of Wickliff's tenets were condemned as heretical and erroneous. In 1383, he held a synod at Oxford, in which a subsidy was granted to the king. The same year, in pursuance of the pope's bull directed to him for that purpose, he issued his mandate to the bishop of London for celebrating the festival of St. Anne, mother of the blessed Virgin. In 1384, he had a contest with the earl of Arundel, some of whose servants had robbed one of his fish-ponds. In 1386, the king, by the advice of his parliament, put the administration of the government into the hands of eleven commissioners, of whom archbishop Courtney was the first. In 1387, he held a synod at London, in which a tenth was granted to the king. The same year, it being moved in a parliament, held at London on occasion of the dissension between the king and his nobles, to inflict capital punishment on some of the ringleaders, and it being prohibited by the canons for bishops to be present and vote in cases of blood, the archbishop and his suffragans withdrew from the House of Lords, having first entered a protest in relation to their peerage. In 1399, he held a synod in St. Mary's Church in Cambridge, in which a tenth was granted to the king, on condition that he should pass over into France with an army before the first of October following. This year, archbishop Courtney set out upon his metropolitical visitation, in which he was at first strongly opposed by the bishops of Exeter and Salisbury: but those prelates being at last reduced to terms of submission, he proceeded in his visitation without further opposition: only, at the intercession of the abbot of St. Alban's, he refrained from visiting certain monasteries at Oxford. The same year, the king directed his royal mandate to the archbishop, not to countenance or contribute any thing towards a subsidy for the pope. In a parliament held at Winchester, 1392, archbishop Courtney, being probably suspected of abetting the papal encroachments upon the church and state, delivered in an answer to certain articles exhibited by the commons in relation to those encroachments. The same year, he visited the diocese of Lincoln, in which, by his vigilance and activity, he gave a considerable check to the growth of Wickliff's doctrines. In 1395, he obtained from the pope a grant of fourpence in the pound on all ecclesiastical benefices; in which he was opposed by the bishop of Lincoln, who would not suffer it to be collected in his diocese, and appealed to the pope. But, before the matter could be decided, archbishop Courtney died, July the 31st, 1396, at Maidstone in Kent, and was buried in the cathedral church of Canterbury, under a monument of alabaster, on the south side, near the tomb of Thomas à Becket, and at the feet of the black prince; the king, who was then going to marry the king of France's daughter, being present, with several of his nobles, at the funeral solemnity. This prelate founded a college of secular priests at Maidstone. He left a thousand marks for the repair of the cathedral

dral church of Canterbury; also to the same church a silver-gilt image of the trinity, with six apostles standing round it, weighing 160 pounds; some books, and some ecclesiastical vestments. He obtained from king Richard a grant of four fairs at Canterbury, yearly, viz. on Innocents-Day, Whitsun-Eve, the Eve of Becket's translation, and Michaelmas-Eve; each to continue nine days, and to be kept within the site of the priory.

COUSIN (JOHN), an eminent French painter, was born at Succy near Sens, about the beginning of the 17th century; and studied the fine arts so strenuously in his youth, that he became profoundly learned, especially in the mathematics, which is a prodigious help to the regularity of design. By this means he was correct enough in that part of painting, and printed a book on the subject; which, though a small one, has done him great honour, and undergone several impressions. He wrote also upon geometry and perspective. Painting on glass being very much in vogue in those days, he applied himself more to that than to the drawing of pictures. Several fine performances of his are to be seen in the churches of the neighbourhood of Sens, and some in Paris; particularly in St. Gervase's church, where, on the windows of the choir, he painted the martyrdom of St. Laurence, the history of the Samaritan woman, and that of the Paralytic. There are several pictures of his doing in the city of Sens; as also some portraits. But the chief of his works, and that which is most esteemed, is his picture of the last judgment: it is in the sacristie of the minims at Bois de Vincennes, and was graven by Peter de Tode, a Fleming, a good designer. This picture shews the fruitfulness of Cousin's genius, by the numbers of the figures that enter into the composition; yet is somewhat wanting in elegance of design.

Cousin married the daughter of the lieutenant-general of Sens, and carried her to Paris, where he lived the rest of his days. His learning acquired him the name of the great. He was well received at court, and in favour with four kings successively; namely, Henry II. Francis II. Charles IX. and Henry III. He worked also in sculpture, and made admiral Chabot's tomb, which is in the chapel of Orleans, belonging to the Celestines in Paris. We cannot tell exactly, in what year Cousin died: but it is certain, that he lived to a very great age.

COWARD (WILLIAM), a medical and metaphysical writer, was the son of Mr. William Coward, of the city of Winchester, where he was born in the year 1656, or 1657. His mother was the daughter of Mr. George Lamphire, an apothecary in that city, and the sister of Dr. John Lamphire, an eminent physician at Oxford, Camden's professor of history, and principal of Hart-Hall. It is not certain where young Coward received his grammatical  
T 2 education;



education ; but it is natural to suppose that it was in his native place, at Wykeham's-School, which hath long sustained a great and deserved reputation, and produced many learned men. At the age of eighteen, or near his eighteenth year, he was removed to Oxford, and, in the month of May 1674, became a commoner of Hart-Hall, the inducement to which might probably be, that his uncle was at the head of that seminary. However, he did not long continue there ; for in the year following, he was admitted a scholar of Wadham-College. On the 27th of June 1677, he took the degree of bachelor of arts ; and in January 1679-80, he was chosen probationer fellow of Merton-College, which may reasonably be considered as a testimony of his having obtained some reputation for his literary improvements. In 1681 was published Mr. Dryden's *Abfalom and Achitophel*, a production on the celebrity of which we need not expatiate. At Oxford it could not fail to be greatly admired for its poetical merit ; besides which, it might be the better received on account of its containing a severe satire on the duke of Monmouth and the earl of Shaftesbury ; two men who were certainly no favourites with that loyal university. Accordingly, the admiration of the poem produced two Latin versions of it, both of which were written and printed at Oxford ; one by Mr. Francis Atterbury (afterwards the celebrated bishop of Rochester) who was assisted in it by Mr. Francis Hickman, a student of Christ-Church ; and the other by Mr. Coward. These translations were published in 4to. in 1682. Whatever proof Mr. Coward's version of the *Abfalom and Achitophel* might afford of his progress in classical literature, he was not very fortunate in this his first publication. It was compared with Mr. Atterbury's production, not a little to its disadvantage. According to Anthony Wood, he was schooled for it in the college ; it was not well received in the university ; and Atterbury's poem was extolled as greatly superior. To conceal, in some degree, Mr. Coward's mortification, a friend of his, in a public paper, advertised the translation, as written by a Walter Curle, of Hertford, gentleman. On the 13th of December 1683, Mr. Coward was admitted to the degree of master of arts. Having determined to apply himself to the practice of medicine, he prosecuted his studies in that line ; in consequence of which, he took the degree of bachelor of physic, on the 23d of June 1685, and of doctor, on the 2d of July 1687. After his quitting Oxford, he exercised his profession at Northampton, from which place he removed to London, in 1693, or 1694, and settled in Lombard-Street. In 1695, he published a tract, in 8vo. entitled, "*De Fermento volatili Nutritio Conjectura Rationis, &c.*" For this work he had an honourable approbation from the president and censors of the college of physicians.

It was not to medical studies only that Dr. Coward confined his attention. Besides being fond of polite learning, he entered deeply



deeply into metaphysical speculations, especially with regard to the nature of the soul, and the natural immortality of man. The result of his inquiries was the publication, in 1702, under the fictitious name of Estibius Psycalthes, of a book, the title of which was, "Second Thoughts concerning human Soul, demonstrating the Notion of human Soul, as believed to be a spiritual, immortal Substance united to a human Body, to be a plain heathenish Invention, and not consonant to the Principles of Philosophy, Reason, or Religion; but the ground only of many absurd and superstitious Opinions, abominable to the reformed Churches, and derogatory in general to true Christianity." This work was dedicated by the doctor to the clergy of the church of England. However sincere and zealous Dr. Coward might be in his belief of the gospel, his denial of the immateriality and natural immortality of the soul, and of a separate state of existence between the time of death and the general resurrection, was so contrary to the opinions then almost universally received, that it is not very surprising that he should hastily be considered as an enemy to revelation. It might be expected that he would immediately meet with opponents; and accordingly he was attacked by various writers, of different complexions and abilities; among whom were Dr. Nichols, Mr. John Broughton, and Mr John Turner. Dr. Nichols took up the argument in his "Conference with a Theist." Mr. Broughton wrote a treatise, entitled "Psychologia, or, An Account of the Nature of the rational Soul, in two Parts;" and Mr. Turner published "A Vindication of the separate Existence of the Soul from a late Author's Second Thoughts." Both these pieces appeared in 1703. Mr. Turner's publication was answered by Dr. Coward, in a pamphlet called "Further Thoughts upon second Thoughts." In Mr. Turner the doctor acknowledged that he had a rational and candid adversary. This doth not appear to have been the case with regard to Mr. Broughton; who, therefore, was treated by Dr. Coward with a suitable degree of severity, in "An Epistolary Reply to Mr. Broughton's Psychologia," which reply was not separately printed, but annexed to a work of the doctor's, published in the beginning of the year 1704, and entitled "The grand Essay; or, A Vindication of Reason and Religion against Impostures of Philosophy."

So obnoxious were Dr. Coward's positions, that it was not deemed sufficient to attempt the answering of them by the force alone of reason and argument. A more concise and effectual method of confuting them was sought for, by an appeal to human authority. On Friday, the 10th of March 1703-4, a complaint was made to the House of Commons of the "Second Thoughts," and the "Grand Essay;" which books were brought up to the table, and some parts of them read. The consequence of this was, an order, "That a Committee be appointed to examine the  
said



said books, and collect thereout such parts thereof as are offensive; and to examine who is the author, printer, and publisher thereof." Sufficient proof having been produced with respect to the writer of them, Dr. Coward was called in. Being examined accordingly, he acknowledged that he was the author of the books; and declared, that he never intended any thing against religion; that there was nothing contained in them, contrary either to morality or religion; and that if there were any thing therein against religion or morality, he was heartily sorry, and ready to recant the same. The house then resolved, "That the said Books do contain therein divers Doctrines and Positions, contrary to the Doctrine of the Church of England, and tending to the Subversion of the Christian Religion;" and ordered, that they should be burnt, next day, by the common hangman, in New Palace-Yard, Westminster, which order was carried into execution. One effect of this procedure was, that Dr. Coward's works were more generally read; for in the same year he gave to the world a new edition of his "Second Thoughts;" which was followed by a treatise, entitled, "The just Scrutiny; or, a serious Enquiry into the modern Notions of the Soul."

After this, the doctor returned to the studies belonging to his profession, and, in 1706, published a tract, entitled "Ophthalmiatria," which he dedicated to his patron, Manuel Sorrel, Esq. From this period we hear no more of Dr. Coward as a medical or metaphysical writer. Even when he had been the most engaged in abstruse and scientific inquiries, he had not omitted the study of polite literature; for we are told that, in 1705, he published "The Lives of Abraham, Isaac, and Jacob, an Heroic Poem." Another work was published in 1709, entitled, "Licentia Poetica discussed; or the true Test of Poetry: without which it is difficult to judge of, or compose a correct English Poem. To which are added, Critical Observations on the principal Ancient and Modern Poets, viz. Homer, Horace, Virgil, Milton, Cowley, Dryden, &c. as frequently liable to just Censure." This work, which is divided into two books, is dedicated to the duke of Shrewsbury, and introduced by a long and learned preface. Prefixed are three copies of commendatory verses, signed A. Hill, J. Gay, and Sam. Barklay. The two former, Aaron Hill and John Gay, were then young poets, who afterwards, as is well known, rose to a considerable degree of reputation. Coward is celebrated by them as a great bard, a title to which he had certainly no claim, though his "Licentia," considered as a didactic poem, and as such poems were then generally written, is not contemptible.

In the list of the College of Physicians for 1718, Dr. Coward begins to be mentioned as residing at Ipswich. From this place he wrote, in 1722, a letter to his old friend Sir Hans Sloane,

the occasion of which is somewhat curious. He had learned, from the newspapers, that the duchess dowager of Marlborough proposed to give five hundred guineas to any person who should present her with an epitaph, suitable to the late duke her husband's character, "Now," says he, "I have one by me which gives him his just character, without flattery or ostentation, and which I verily believe may be acceptable to any learned man." He adds, "that he hears it was to be approved by Dr. Hare, Dr. Friend of Westminster-School, and Dr. Bland of Eton-School;" and, if this be true, he begs that Sir Hans would give him leave to send it for his approbation and recommendation. From the omission of Dr. Coward's name in the catalogue of the College of Physicians, printed in 1725, it is evident that he was then dead. Though his medical works are now in no reputation, and his other writings are but little attended to, it is, nevertheless, certain that he was a man of considerable abilities and literature; and we have esteemed it a duty incumbent upon us to rescue his name from the injustice which hath been done it with respect to religion.

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COWELL (*Dr. JOHN*), a learned and eminent civilian, was born at Ernsborough in Devonshire, about 1554; educated at Eton-School; and elected a scholar of King's-College in Cambridge, in 1570. He was afterwards chosen fellow of that college; and, by the advice of Bancroft, bishop of London, applied himself particularly to the study of civil law. He was regularly admitted to the degree of LL. D. in his own university; and, in 1600, was incorporated into the same degree at Oxford. Soon after he was made the king's professor of civil law in Cambridge, and about the same time master of Trinity-Hall. His patron Bancroft, being advanced to the see of Canterbury in 1604, and beginning to project many things for the service of the church and state, put him upon that laborious work, which he published at Cambridge in 1607. The title of it runs thus: "The Interpreter, or Book containing the Signification of Words: wherein is set forth the true Meaning of all, or the most Part of such Words and Terms, as are mentioned in the Law-Writers, or Statutes of this victorious or renowned Kingdom, requiring any Exposition or Interpretation, &c." 4to. It was reprinted in 1609, and several times since, particularly in 1638, for which archbishop Laud was reflected upon; and it was made an article against him at his trial, as if the impression of that book had been done by his authority, or at least with his connivance, in order to countenance king Charles's arbitrary measures. In 1677 and 1684, it was published with large additions by Thomas Manley, of the Middle Temple, Esq; and again in 1708 with very considerable improve-



improvements by another hand : in all which later editions the exceptionable passages have been corrected or omitted.

In the mean time Bancroft was so satisfied with the abilities and learning shewn in " The Interpreter," that he appointed the author his vicar-general in 1608: nor was this performance censured for some time. But at last great offence was taken at it, because, as was pretended, the author had spoken too freely, and with expressions even of sharpness, of the common law, and some eminent professors of it, Littleton in particular: and this fired Sir Edward Coke especially, who was not only privately concerned for the honour of Littleton, whom he had commented upon, but also valued himself as the chief advocate of his profession. Sir Edward took all occasions to affront him, and used to call him in derision doctor Cow-heel. He was not satisfied with this: he endeavoured to hurt him with the king, by suggesting that Dr. Cowell " had disputed too nicely upon the mysteries of this our monarchy, yea, in some points very derogatory to the supreme power of this crown; and had asserted, that the king's prerogative is in some cases limited." This was touching James in a most tender part, and had probably ruined Cowell, if the archbishop had not stood his friend. However, the common lawyers, whose contests with the civilians then ran very high, would not rest: and therefore, as they found they could not hurt him with the king, resolved to try what they could do with the people. Accordingly they represented him now as a betrayer of the rights and liberties of the people; and a complaint was carried up against him in the House of Commons, the result of which was, that the author was committed to custody, and his book publicly burnt. Moreover the commons complained of him to the lords, as equally struck at; and he was censured by them for asserting, " 1. That the king was solutus à legibus, and not bound by his coronation-oath. 2. That it was not ex necessitate, that the king should call a parliament to make laws, but might do that by his absolute power: for that voluntas regis with him was lex populi. 3. That it was a favour to admit the consent of his subjects in giving of subsidies. 4. That he draws his arguments from the imperial laws of the Roman emperors, which are of no force in England." The commons were indeed very desirous to proceed criminally against him; nay, even to hang him, if the king had not interposed. But the king did interpose; and, upon his majesty's promise to condemn the doctrines of the book as absurd, together with the author of them, they proceeded no further.

Cowell retired after this to his college, where he pursued his private studies, but did not live to do it long. It was his misfortune to be afflicted with the stone, for which being cut, the operation proved fatal to him; for he died of it Oct. 11, 1611, and was buried in his chapel of Trinity-Hall, where there is a plain Latin inscription



inscription to his memory. Besides “*The Interpreter*,” he had published in 1605, “*Institutiones Juris Anglicani, &c.*” He also composed a tract “*De regulis juris*,” wherein his intent was, by collating the cases of both laws, to shew, that they be both raised of one foundation, and differ more in language and terms, than in substance; and therefore, were they reduced to one method, as they easily might, to be attained in a manner with all one pains. But it does not appear that this last was ever published.

COWLEY (ABRAHAM), an eminent English poet, was born in London, 1618. His father, who was a grocer, dying before his birth, he was left to the care of his mother, who, by the interest of friends, procured him to be admitted a king’s scholar in Westminster-School. The occasion of his first inclination to poetry was his casual lighting on Spenser’s “*Fairy Queen*.”

In 1633, being still at Westminster, he published a collection of poems, under the title of “*Poetical Blossoms* :” in which, says Sprat, there were many things, that might well become the vigour and force of a manly wit. Cowley tells us of himself, that he had so defective a memory at that time, that he never could be brought to retain the ordinary rules of grammar: however, as Sprat observes, he abundantly supplied that want, by conversing with the books themselves, from whence those rules had been drawn. He was removed from Westminster to Trinity-College in Cambridge, where he wrote some, and laid the designs of most of those masculine works, which he afterwards published. In 1638, he published his “*Love’s Riddle*,” a pastoral comedy, which was written while he was at Westminster, and dedicated in a copy of verses to Sir Kenelm Digby; and a Latin comedy, called “*Naufragium jocularè*,” or, *The merry Shipwreck*,” after it had been acted before the university by the members of Trinity-College.

The first occasion of his entering into business was, an elegy he wrote “*On the Death of Mr. William Hervey*.” This brought him into the acquaintance of John Hervey, the brother of his deceased friend; from whom he received many offices of kindness, and principally this, that by his means he came into the service of the lord St. Alban’s. In 1643, being then M. A. he was, among many others, ejected his college and the university; upon which, he retired to Oxford, settled in St. John’s-College there, and that same year, under the name of an Oxford Scholar, published a satire entitled, “*The Puritan and the Papist*.” His affection to the royal cause engaged him in the service of the king; and he attended in several of his majesty’s journies and expeditions. Here he became intimately acquainted with lord Falkland, and other great men, whom the fortune of the war had drawn together. During the heat of the civil war, he was settled in the



family of the earl of St. Alban's; and attended the queen's mother, when she was forced to retire into France. He was absent from England about ten years, says Wood; about twelve, says Sprat; which, be they more or less, were wholly spent either in bearing a share in the distresses of the royal family, or in labouring in their affairs. To this purpose he performed several dangerous journies into Jersey, Scotland, Flanders, Holland, and elsewhere; and was the principal instrument in maintaining a correspondence between the king and his royal consort, whose letters he ciphered and deciphered with his own hand.

In 1656, he was sent over into England, with all imaginable secrecy, to take cognizance of the state of affairs here; but soon after his arrival, while he lay hid in London, he was seized on by a mistake, the search having been intended after another gentleman of considerable note in the king's party. He was often examined before the usurpers, who tried all methods to make him serviceable to their purposes; but proving inflexible, he was committed to close imprisonment, and scarce at last obtained his liberty upon the terms of 1000*l.* bail, which burden Dr. Scarborough was so kind as to take upon himself. Thus he continued a prisoner at large, till the general redemption; yet, taking the opportunity of the confusions that followed upon Cromwell's death, he ventured back into France, and there remained in the same satisfaction as before, till near the time of the king's return. Upon his return to England, he published a new edition of all his poems, consisting of four parts, viz. 1. "Miscellanies," 2. "The Mistress," 3. "Pindaric Odes," 4. "Davideis." "The Mistress" had been published in his absence, and his comedy called "The Guardian," afterwards altered and published under the title of "The Cutter in Coleman-Street;" but both very incorrectly. In the preface to his poems, he complains of the imperfect and mangled publication of some things of his, without his consent or knowledge.

During his stay in England, he wrote his two books of "Plants," published first in 1662, to which he afterwards added four books more; and all the six, together with his other Latin poems, were printed after his death at London in 1678. It appears by Wood's "Fasti," that Cowley was created M. D. at Oxford, Dec. 2, 1657; who says, that he had this degree conferred upon him by virtue of a mandamus from the then prevailing powers, and that the thing was much taken notice of by the royal party. However, there is no reason to conclude from hence, that his loyalty was ever in the least shaken; all this complacency towards the then government being only affected for the better carrying on the design of his coming over. The same account may be given of a few lines in the preface to one of his books, which looked like  
a departure



a departure from his old principles, and occasioned his loyalty to be called in question.

After the king's restoration, being then past his 40th year, he resolved to pass the remainder of his life in a studious retirement; and spent seven or eight years in his beloved obscurity, and possessed that solitude, which, from his very childhood, he had always most passionately desired. But his solitude, from the very beginning, had never agreed so well with the constitution of his body, as of his mind. The chief cause of it was, that out of haste to be gone away from the tumult and noise of the town, he had not prepared so healthful a situation in the country, as he might have done, if he had made a more leisureable choice. Of this he soon began to find the inconvenience at Barn-Elms, where he was afflicted with a dangerous and lingering fever. Shortly after his removal to Chertsey, he fell into another consuming disease; under which, having languished for some months, he seemed to be pretty well cured of its bad symptoms. But in the heat of the summer, by staying too long amongst his labourers in the meadows, he was taken with a violent defluxion and stoppage in his breast and throat. This he at first neglected, as an ordinary cold, and refused to send for his usual physicians, till it was past all remedies; and so in the end, after a fortnight's sickness, it proved mortal to him. He died at Chertsey, July 28, 1667, in his 49th year; and was buried in Westminster-Abbey, near Chaucer and Spenser, where a monument was erected to his memory, in May 1675, by George, duke of Buckingham, with a Latin inscription by Dr. Sprat. When Charles II. heard of his death, he was pleased to say, "that Mr. Cowley had not left a better man behind him in England."

Besides his works already mentioned, we have of his, "A Proposition for the Advancement of experimental Philosophy;" and, "A Discourse, by way of Vision, concerning the Government of Oliver Cromwell." He had designed also, "A Discourse concerning Style," and "A Review of the Principles of the Primitive Christian Church," but was prevented by death. A spurious piece, entitled, "The Iron Age," was published under his name, during his absence abroad; of which he speaks, in the preface to his poems, with some asperity and concern.

COWPER (WILLIAM), M. D. and F. S. A. practised physic many years at Chester with great reputation. He published (without his name) 1. "A Summary of the Life of St. Werburgh, with an historical Account of the Images upon her Shrine, (now the episcopal Throne) in the Choir of Chester. Collected from ancient Chronicles, and old writers. By a Citizen of Chester. Published for the Benefit of the Charity-School, Chester. 1749," 4to; and by this essay on antiquarianism, which he is said to have



stolen from the MSS. of Mr. Stone, raised a great outcry against himself. He was also author of "*Il Penseroso: an Evening's Contemplation in St. John's Church-Yard, Chester. A Rhapsody, written more than twenty Years ago; and now (first) published, illustrated with Notes historical and explanatory. Lond 1767,*" 4to; addressed, under the name of M. Meanwell, to the Rev. John Allen, M. A. senior fellow of Trinity-College, Cambridge; and rector of Torporley in Cheshire, in which he takes a view of some of the most remarkable places around it, distinguished by memorable personages and events. He died Oct. 20, 1767, while he was preparing a memorial of his native city. He had also made collections for the county, which are now in the hands of his brother, an attorney near Chester, but consist of little more than transcripts from printed books and minute modern transactions, interweaving, with the history of the county and city, a great mass of other general history.

COX (RICHARD), an English bishop, was born about 1500, of mean parentage at Whaddon in Buckinghamshire. He was educated at Eton-School, and thence elected to King's-College, where he obtained a fellowship in 1519. He was invited by cardinal Wolsey to Oxford to fill up his new foundation; and we cannot give a greater proof that he was distinguished by his parts and learning: for of such the cardinal took care to form his society. But though these qualities, attended with a remarkable piety, should have procured him the esteem of the university; yet by favouring some of Luther's opinions, and speaking his mind too freely of the corruptions of Popery, he fell under their displeasure, was deprived of his preferment, and thrown into prison. When he had recovered his liberty, he left Oxford; some time after was chosen master of Eton-School, which flourished remarkably under him; and, by the interest of Abp. Cranmer, obtained several dignities in the church, viz. the archdeaconry of Ely, a prebend of the same church, and of Lincoln, and the deanery of Christ-Church.

He was appointed tutor to prince Edward; and, on that prince's accession to the throne, became a great favourite at court. He was made a privy-counsellor, and the king's almoner; and for the augmentation of the king's alms, had a grant made him of all goods and chattels of felons. He was elected chancellor of the university of Oxford in 1547; the next year installed canon of Windsor; and the year following dean of Westminster. About this time he was appointed one of the commissioners to visit the university of Oxford: and is accused by some of abusing his authority by destroying many books, out of his zeal against Popery. But the universities are certainly obliged to him; for both in this and the preceding reign, when an act passed for giving all chantries, colleges,



colleges, &c. to the king, the colleges in both universities were excepted out of it, through his powerful intercession.

After Mary's accession, he was stripped of his preferments and committed to the Marshalsea: but his confinement was not long; and as soon as he was released, foreseeing the impending storm, he resolved to take sanctuary in some other country. He went first to Strasburgh, where he was told that the English exiles at Francfort had laid aside the English liturgy, and set up a form of their own, framed after the French and Genevan models. The innovation gave him great concern; and in order to oppose it, he went to Francfort, and after some bickerings with the Puritan ministers there, by the interposition of the magistracy, he had the satisfaction to see the Common-Prayer Book settled in that congregation. Here too he formed a kind of university, and appointed a Greek and a Hebrew lecturer, a divinity professor, and a treasurer for the contributions remitted from England. Having thus accomplished his design, he returned to Strasburgh in order to converse with his friend Peter Martyr, whom he had known intimately at Oxford, and whose learning and moderation he highly esteemed. When the bloody scene in England was closed by the death of Mary, he returned, and was one of those divines who were appointed to revise the liturgy: he was, indeed, the chief champion on the Protestant side, in the disputation held at Westminster between eight Papists and an equal number of the Reformed clergy.

He preached often before queen Elizabeth in Lent; and in his sermon at the opening of her first parliament, displayed his eloquence in a powerful and affecting manner, to persuade them to banish all Popish innovations and corruptions, and to restore religion to its primitive purity. His abilities in the pulpit, and his zeal for the English liturgy, were soon rewarded by the bishopric of Ely; over which see he presided above 21 years, and was one of the chief pillars and ornaments of the church. He did not indeed retain any great degree of the royal favour; for even before his consecration he petitioned the queen against the act for alienating and exchanging the lands and revenues of the bishops, representing the mischiefs and inconveniences that would follow, and urging the unlawfulness of the practice by many arguments both from reason and scripture. He likewise opposed with great zeal her retaining the crucifix and lights in her chapel; and was a strenuous advocate for the marriage of the clergy, against which she had contracted a strange aversion. He was a great patron to learned men, and amongst others to Dr. Whitgift, afterwards Abp. of Canterbury. He was one of those commissioned to compile a body of ecclesiastical laws, which was done in a famous book, entitled, "*Reformatio Legum Ecclesiasticarum*;" and he did his utmost to have it established by authority of parliament. But this design was over-ruled, because, as Burnet alleges, it was thought

more



more for the greatness of the prerogative, and the authority of the civil courts, to keep those points undetermined. He is blamed by some for giving up several manors and other estates belonging to his see: but those who are acquainted with the history of those times, and the sacrilegious rapaciousness of the courtiers, will perhaps think differently of him, and allow him to merit some degree of praise for his firmness in retaining what he did, and for resisting the strongest solicitations, and most violent attacks.

Sir Christopher Hatton, and other court favourites, endeavoured to lay their griping hands on Ely-House, and several parks and manors belonging to him; and were backed by the despotic commands of the queen, who expected from her bishops an implicit obedience, and would often threaten to unfrock them, if they made any difficulties. Their malice, which was only provoked by their avarice, involved him in much trouble and vexation; and, wearied out, he at last obtained leave to resign his bishopric, upon the moderate conditions of being allowed out of it an annual pension of 200*l*. Forms of resignation were actually drawn up; but the court could not find any divine of character that would accept the see on their base and ignominious terms. He therefore enjoyed it till his death, which happened in 1581, in his 82d year.

It must be remembered of this bishop, that he was the first who brought a wife to live in a college: and that he procured a new body of statutes for St. John's-College in Cambridge, of which he was visitor as bishop of Ely. He was author of several things, which have been published chiefly since his decease, viz. 1. "An Oration at the Beginning of the Disputation of Dr. Tresham and others with Peter Martyr." 2. "An Oration" at the conclusion of the same. These in Latin were printed in 1549, 4to. and afterwards among Peter Martyr's works. 3. He had a great hand in compiling the "Liturgy of the Church of England:" and when a new Translation of the Bible was made in the reign of Elizabeth, now commonly known by the name of "The Bishop's Bible," the Four Gospels, the Acts of the Apostles, and the Epistles to the Romans, were allotted to him for his portion. 4. He wrote "Resolutions of some Questions concerning the Sacraments; Answers to the Queries concerning some Abuses of the Mass;" and had some hand in the "Declaration concerning the Functions and Divine Institution of the Bishops and Priests:" all which are to be found in the addenda to Burnet's "History of the Reformation." 5. Several letters and small pieces of his have been published by Strype, in his "Annals of the Reformation." He also had a hand in Lilly's "Grammar."

COXETER (THOMAS), is mentioned by Mr. Warton, as a faithful and industrious collector in our old English literature, and therefore justly entitled to a place in this work. He was born of  
an



an ancient and respectable family at Lechdale in Gloucestershire, Sept. 1689; and entered a commoner of Trinity-College, Oxford, in 1705. From Oxford, where he wore a civilian's gown, he came to London, with a view of pursuing the civil law; but, losing his friend and patron Sir John Cook, knight, who was dean of the Arches and vicar-general, and who died in 1710, he abandoned civil law and every other profession. Continuing in London without any settled pursuit, he became acquainted with booksellers and authors. He amassed materials for a Biography of our poets. He assisted Mr. Ames in the "History of British Typography." He had a curious collection of old plays. He pointed out to Theobald many of the black-letter books, which that critic used in his edition of Shakespeare. He compiled one, if not more, of the Indexes to Hudson's edition of "Josephus" in 1720. In 1739, he published a new edition of Baily's "Life of Bishop Fisher," first printed in 1655. In 1744, he circulated proposals for printing "The Dramatic Works of Thomas May, Esq; a contemporary with Ben Johnson, and, upon his decease, a competitor for the Bays, with Notes, and an account of his Life and Writings." In 1746-7, he was appointed secretary to "A Society for the encouragement of an Essay towards a complete English History; under the auspices of which appeared the first volume of Carte's "History of England." He died of a fever on Easter-Day, April 19, 1747, in his 59th year.

COYPEL, the name of several painters, who have been eminent in France.—Noel Coypel was born at Paris in 1629; named director of the French academy at Rome; and died in 1707. His principal works are to be seen in the church of Notre Dame at Paris, in the Palace-Royal, the Thuilleries, the Old Louvre, Versailles, Trianon, &c.—Anthony Coypel, his son, was born at Paris in 1661; and, at 12 years of age, attended his father to Rome, where he formed himself upon the works of Raphael, Michael Angelo, Hannibal Caracci, Titian, Corregio, and Paul Veronese. His merit recommended him to Monsieur, the only brother of Lewis XIV. who made him his first painter; and the king himself, in 1714, gave him the same title, with "Lettres de Noblesse." The duke of Orleans, regent of the kingdom, would become the disciple of Coypel; and the master dedicated to his pupil "Twenty Discourses upon Painting," full of precepts confirmed by examples from the best masters. These "Discourses" were published at Paris, 1722, in 4to. Coypel died at Paris the same year.—Noel Nicholas Coypel, brother of the above, distinguished himself greatly in the art of painting; and would, as it was supposed, have exceeded his predecessors in some particulars, if death had not taken him off in 1737, at the age of 45.—Charles Coypel died at Paris in 1752, aged 58: after having been first painter



painter to the king and the duke of Orleans, and director of the Royal Academy of Painting and Sculpture. This painter was a man of much wit, and wrote very well upon subjects which lay without the precincts of his profession. Besides "Academic Discourses, inserted in the *"Mercuries of France,"* he composed dramatic pieces, some of which were performed at court: among those that are known, and were exhibited in 1718, are, 1. *"Les Amours à la Chasse."* 2. *"Les Folies de Cardenio."* 3. *"Le Triomphe de la Raison."*

COYTIER (JAMES), physician of Lewis XI. of France, and memorable for nothing particularly, but the dexterity he shewed in managing this monarch. Lewis had no principle to lay hold of; except an intense fear of dying; which most contemptible cowardice Coytier taking the advantage of, and often threatening his master with a speedy dissolution, obtained from time to time great and innumerable favours. Lewis however once recovered strength of mind enough, to be ashamed of his weakness; and, feeling a momentary resentment for (what he then thought) the insolence of his physician, ordered him to be privately dispatched. Coytier, apprized of this by the officer, who was his intimate friend, replied, "that the only concern he felt about himself was, not that he must die, but that the king could not survive him above four days; and that he (the said Coytier) knew this by a particular science (meaning astrology, which then prevailed) and only mentioned it to him in confidence as an intimate friend." Lewis informed of this, was frightened more than ever, and ordered Coytier to be at large as usual.

CRAIG (JOHN), a Scotch mathematician, who made his name famous by a small work of 36 pages in 4to. entitled, *"Theologiæ Christianæ Principia Mathematica."* It was printed at London in 1699, and reprinted at Leipzig in 1755, with a preface upon the *"Life and Works of Craig."* The author calculates the force and diminution of the probability of things. He establishes as his fundamental proposition, that whatever we believe upon the testimony of men, inspired or uninspired, is nothing more than probable. He then proceeds to suppose, that this probability diminishes, in proportion as the distance of time from this testimony increases: and, by means of algebraical calculations, he finds at length, that the probability of the Christian religion will last only 1454 years, from the date of his book; but will be nothing afterwards, unless Jesus Christ should prevent the annihilation of it by his second coming, as he prevented the annihilation of the Jewish religion by his first coming. Some have seriously refuted these learned reveries.

CRAMER (JOHN FREDERIC), a learned professor at Duisbourg, bore the title of counsellor to the king of Prussia, and was

the resident of this prince at Amsterdam. He died at the Hague in 1715, after having been distinguished by his skill in civil law, languages, and the science of medals. Besides a Latin translation of Puffendorf's "Introduction to History," we have a work of his, entitled, "*Vindiciæ nominis Germanici contra quosdam obrectatores Gallós*:" directed chiefly against an impertinent question of the Jesuit Bouhours, whether a German could have wit?

CRAMER (GABRIEL), born at Geneva in 1694, was a pupil of John Bernoulli, and a professor of mathematics from the age of 19. He was known all over Europe, and of the academies of London, Berlin, Montpelier, Lyon, Bologna. He died, in 1752, absolutely worn out with application, at the baths of Languedoc, whither he had repaired, for the recovery of his health. Besides an excellent work or two of his own, he made a most important and interesting collection of the works of James and John Bernoulli, which were published, 1743, under his inspection and care, in six vols. 4to.

CRANMER (THOMAS), an English archbishop, and memorable for having endured martyrdom in the cause of Protestantism, was descended from an ancient family in Nottinghamshire, and born at Aslahton in that county, 1489. In 1503, he was admitted of Jesus-College in Cambridge, of which he became fellow; distinguishing himself in the mean time by uncommon abilities and application to letters. Soon after he was M. A. he married, and lost his fellowship; but, his wife dying in child-bed within a year, he was again admitted into it. In 1523, he was made D. D. The most immediate cause of his advancement in the church, was the opinion he gave upon Henry VIIIth's divorce from Catherine of Spain. Whereupon he was sent for to court, made the king's chaplain, placed in the family of Thomas Boleyn, earl of Wiltshire and Ormond, and ordered to write upon the subject of the divorce. He did so; and when he had finished his book, went to Cambridge to dispute upon that point, and brought many over to his opinion. About this time he was presented to a living, and made archdeacon of Taunton.

In 1530, he was sent, with some others, into France, Italy, and Germany, to discuss the affair of the king's marriage. While he was at Rome, the Pope constituted him his penitentiary throughout England, Ireland, and Wales. In Germany he was sole ambassador upon the forementioned affair: and, during his residence there, married at Nuremberg a second wife. Upon the death of Warham, archbishop of Canterbury, in August 1532, Cranmer was nominated for his successor; but he refused to accept of that dignity, unless he was to receive it immediately from the king without the Pope's intervention. He was consecrated in



March 1533; and on May 23, he pronounced the sentence of divorce between king Henry and queen Catherine; and likewise married the king to Anne Boleyn the 28th: though lord Herbert says, in his "History of Henry VIII." that Cranmer did not marry him, but only was present while another did it. The Pope threatening him with excommunication for his sentence against queen Catherine, he appealed from his holiness to a general council; and ever after disputed against the pope's supremacy.

In 1536, he divorced king Henry from Anne Boleyn. In 1537, he visited his diocese, and endeavoured to abolish the superstitious observation of holidays. In 1539, he and some bishops fell under the king's displeasure, because they would not consent in parliament, that the monasteries should be suppressed for the king's sole use. Cranmer had projected, that out of the revenues of those nurseries of idleness, a provision should be made in every cathedral, for readers of divinity, and of Greek and Hebrew, and a great number of students whom the bishop might transplant out of his nursery, into all the parts of his diocese; but this design miscarried. He also strenuously opposed the act for the six articles, in the House of Lords, speaking three days against it; and, upon the passing of that statute, sent away his wife into Germany. In 1540, he was one of the commissioners for inspecting into matters of religion, and for explaining some of its main doctrines; and the book, entitled, "A necessary Erudition of any Christian Man," was the result of their commission.

In 1541, he gave orders, pursuant to the king's directions, for taking away superstitious shrines; and the year following, procured the act for the advancement of true religion, and the abolishment of the contrary, which moderated the rigour of the six articles. In 1543, his enemies preferred accusations against him for opposing the six articles, and other parts of Popery. He was complained of in the House of Commons, for preaching heresy against the sacrament of the altar; and also in the privy-council; but the king protected him.

Upon Henry's decease, he was one of the regents of the kingdom, and one of the executors of his will; and Feb. 20, 1545-6, crowned Edward VI. to whom he had been god-father; as he had been also to the lady Elizabeth. Soon after he caused the homilies to be composed, and laboured earnestly in promoting the Reformation. In 1549, he was one of the commissioners for examining bishop Bonner, with a power to imprison or deprive him of his bishopric. The same year he ordained several priests and deacons, according to the new form of ordination in the Common-Prayer book; which through his care was now finished, and settled by act of parliament. In 1553, he opposed the new settlement of the crown upon Jane Gray, and would no way be concerned in that affair; nor would he join in any of Dudley's ambitious projects: however, upon the death of Edward VI. he appeared for her.

After

After the accession of queen Mary, he was ordered to appear before the council, and bring an inventory of his goods; which he did Aug. 27, when he was commanded to keep his house, and be forthcoming. Sept. 13, he was again summoned before the council, and ordered to be at the star-chamber the next day; when he was committed to the Tower, partly for setting his hand to the instrument of lady Jane's succession, and partly for the public offer he had made a little before, of justifying openly the religious proceedings of the late king. Nov. 3, he was attainted, and found guilty of high treason, upon which the fruits of his see were sequestered; but upon his humble and repeated application, he was pardoned the treason, and it was resolved he should be proceeded against for heresy. April 1554, he, Ridley, and Latimer, were removed to Oxford, in order for a public disputation with the Papists, which was accordingly held upon the 18th; and two days after, they were brought before the commissioners, and asked, whether they would subscribe to Popery? which they unanimously refusing, were condemned as heretics. Some of Cranmer's friends petitioned the queen in his behalf, but without effect, as she was determined to give him up: and a new commission was sent from Rome for his trial and conviction. Accordingly, Sept. 12, 1555, he appeared before the commissioners at St. Mary's-Church in Oxford, where he was accused of blasphemy, perjury, incontinency, and heresy: of blasphemy and heresy, for his writings against Popery; of perjury, for breaking his oath to the Pope; and of incontinency, on account of his being married. At last he was cited to appear at Rome within 80 days, to answer in person; but no care being taken to send him, he was, by an order from thence, degraded and deprived.

Hitherto he had manifested much courage and wisdom in his sufferings, but at last human frailty made him commit, what has been deemed a most capital error; for, from various motives, that especially of saving his life, he was artfully drawn in by the Papists, to sign a recantation, wherein he renounced the Protestant religion, and re-embraced all the errors of Popery. But neither did this work at all upon Mary, who was still resolved to commit him to the flames; and who soon after sent for Dr. Cole, provost of Eton, and gave him instructions to prepare a sermon for that mournful occasion. Feb. 24, a writ was signed for the burning of Cranmer; and on March 21, which was the fatal day, he was brought to St. Mary's-Church, and placed on a kind of stage over-against the pulpit. While Cole was haranguing, Cranmer expressed great inward confusion; often lifting his hands and eyes to heaven, and frequently pouring out floods of tears. At the end of the sermon, when Cole desired him to make an open profession of his faith, as he had promised him he would, he first prayed in the most fervent manner. Then he exhorted the people present, not to let their



minds upon the world ; to obey the queen ; to love each other ; and to be charitable. After which he made a confession of his faith, beginning with the Creed, and concluding with these words, " And I believe every word and sentence taught by our Saviour Jesus Christ, his apostles and prophets, in the Old and New Testament. And now, added he, I come to the great thing that so much troubleth my conscience, more than any thing I ever did or said in my whole life ; and that is, the setting abroad a writing contrary to the truth, which I here now renounce as things written with my hand, contrary to the truth which I thought in my heart, and written for fear of death, and to save my life if it might be ; that is, all such bills or papers which I have written and signed with my hand since my dégradation, wherein I have written many things untrue. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished : for, may I come to the fire, it shall be first burned. As for the Pope, I refuse him as Christ's enemy and antichrist, with all his false doctrine ; and as for the sacrament, I believe as I have taught in my book against the bishop of Winchester." Thunderstruck, as it were, with this unexpected declaration, the enraged Popish crowd admonished him not to dissemble : " Ah," replied he with tears, " since I have lived hitherto, I have been a hater of falsehood, and a lover of simplicity, and never before this time have I dissembled." Upon which, they pulled him off the stage with the utmost fury, and hurried him to the place of his martyrdom over against Baliol-College ; where he put off his clothes with haste, and standing in his shirt and without shoes, was fastened with a chain to the stake. Some pressing him to agree to his former recantation, he answered, shewing his hand, " This is the hand that wrote, and therefore it shall first suffer punishment." Fire being applied to him, he stretched out his right hand into the flame, and held it there unmoved, except that once he wiped his face with it, till it was consumed ; crying with a loud voice, " This hand hath offended ;" and often repeating, " This unworthy right hand !" At last, the fire getting up, he soon expired, never stirring or crying out all the while ; only keeping his eyes fixed to heaven, and repeating more than once, " Lord Jesus, receive my spirit !" He died in his 67th year.

He was a great patron of learning, a very learned man himself, and author of several works, viz. 1. " An Account of Mr. Pole's Book, concerning King Henry the VIIIth's Marriage." 2. " Letters to divers Persons ; to King Henry VIII. Secretary Cromwell, Sir William Cecil, and to foreign Divines." 3. " Three Discourses upon his Review of the King's Book, entitled, " The Erudition of a Christian Man." 4. " Other Discourses of his." 5. The Bishops Book," in which he had a part. 6. " Answers to  
the

the fifteen Articles of the Rebels in Devonshire in 1549." 7. "The Examination of most Points of Religion." 8. "A Form for the Alteration of the Mass into a Communion." 9. Some of the "Homilies." 10. A Catechism, entitled, "A short Instruction to Christian Religion, for the singular Profit of Children and young People." 11. "Against unwritten Verities." 12. "A Defence of the true and catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ, &c." 13. "An Answer to Gardiner, Bishop of Winchester, who wrote against the Defence, &c. Lond. 1551," reprinted 1580. It was translated into Latin by Sir John Cheke. Gardiner answered, and Cranmer went through three parts of a reply, but did not live to finish it: however, it was published. 14. "Preface to the English Translation of the Bible." 15. "A Speech in the House of Lords, concerning a general Council." 16. "Letter to King Henry VIII. in Justification of Anne Boleyn, May 3, 1535." 17. "The Reasons that led him to oppose the Six Articles." 18. "Resolution of some Questions concerning the Sacrament." 19. "Injunctions given at his Visitation within the diocese of Hereford." 20. "A Collection of Passages out of the Canon Law, to shew the Necessity of reforming it." 21. "Some Queries in order to the correcting of several Abuses." 22. "Concerning a further Reformation, and against Sacrilege." 23. "Answers to some Queries concerning Confirmation." 24. "Some Considerations offered to King Edward VI. to induce him to proceed to a further Reformation." 25. "Answer to the Privy-Council." 26. "Manifesto against the Mass."

His MS. works consist of, 1. Two large volumes of "Collections out of the Holy Scripture, the ancient Fathers, and later Doctors and Schoolmen." These are in the king's library. When they were offered to sale, they were valued at 100l. but Bp. Beveridge and Dr. Jane, appraisers for the king, brought down the price to 50l. 2. The lord Burleigh had six or seven volumes more of his writing. 3. Dr. Burnet mentions two volumes more that he had seen. 4. There are also several letters of his in the Cottonian library.

CRASHAW (RICHARD), who was in his life-time honoured with the friendship of Cowley, and since his death by the praise of Mr. Pope, who condescended both to read his poems and to borrow from them; was the son of William Crashaw, an eminent divine, and educated at the Charter-House near London. He was then sent to Pembroke-Hall in Cambridge, and was afterwards of Peter-House, where he was fellow; in both which colleges he was distinguished for his Latin and English poetry. Afterwards he was ejected from his fellowship, together with many others, for denying the covenant in the time of the rebellion; and he changed his



his religion, being by catholic artificers perverted to the church of Rome; not *converted*, but rather, as Pope says, *outwitted*. He went to Paris, in hopes of recommending himself to some preferment there; but being a mere scholar, was incapable of executing the new plan he had formed. There he fell into great distress, which Cowley the poet hearing of, in 1646, very kindly sought him out, gave him all the assistance he could, and at last got him recommended to Henrietta Maria, queen of England, then residing at Paris. Obtaining from her letters of recommendation, he travelled into Italy; and by virtue of those letters, became secretary to a cardinal at Rome, and at last one of the canons or chaplains of the rich church of our lady at Loretto, some miles distance from thence, where he died, and was buried about 1650.

Before he left England, he wrote certain poems, entitled, 1. "Steps to the Temple;" 2. "The Delights of the Muses;" 3. "Carmen Deo nostro," being hymns and other sacred poems, addressed to the countess of Denbigh. He was excellent in five languages besides his mother tongue, namely, Hebrew, Greek, Latin, Italian, and Spanish.

CRATINUS, an ancient comic poet, of whom we should have known next to nothing, had not Quintilian, Horace, and Persius, mentioned him and Eupolis, together with Aristophanes, as the great master of what we call the ancient comedy. He was famous in the 81st olympiad, 20 or 30 years before Aristophanes. He was an Athenian born, and, as far as we can find, spent all his long life in his own native city; where, if he did not invent comedy, he was at least the first who brought it into some form and method, and made it fit for the entertainment of a civilized audience. He is said to have been an excessive drinker; and the excuse he gave for the vice was, that it was absolutely necessary to warm his fancy, and to put a soul into his verse. Hence Horace, Epist. I. 19. quotes his authority to shew, what short-lived things the offspring of water poets commonly prove: and for the same reason, Aristophanes in his "Irene," has given us a pleasant account of Cratinus's death; when he says that it was caused by a fatal swoon, at the sight of a noble cask of wine split in pieces, and washing the streets. The time of it is preserved in the same jest of Aristophanes, and referred to the year in which the Lacedaemonians first beset Athens; namely, in the 37th olympiad. Suidas tells us, that he wrote 21 plays; leaving only this short description of his excellences, that he was "splendid and bright in his characters."

CRATIPPUS, pronounced by Cicero to be by far the greatest of all the Peripatetic philosophers he ever heard, was of Mitylene, and taught philosophy there. He went afterwards to Athens, where

where he followed the same profession ; and amongst his disciples had Cicero's son. Cicero had an high esteem for him, and prevailed upon Cæsar to grant him the freedom of Rome : and afterwards engaged the Areopagus to make a decree, by which Cratippus was desired to continue at Athens, as an ornament to the city, and to read lectures to the youth there. We may be sure that these lectures must have been very instructive and engaging, since Brutus went to hear them, when he was preparing for the war against Marc Antony. Cratippus had the art of making himself agreeable to his disciples, and of pleasing them by his conversation, which was free from that pedantic gravity so common to men in his situation. He was exceedingly affable and remarkably condescending. He wrote some pieces about divination : and is supposed to be the same with him whom Tertullian, in his book "*De Anima*," has ranked among the writers upon dreams.

CREBILLON (PROSPER JOLIOT DE), a French writer of tragedy, and usually ranked after Corneille and Racine, was born at Dijon in 1674. He was originally destined to the profession of the law, and placed at Paris with that view ; but, the impetuosity of his passions rendering him unfit for business, he was urged by some friends, who discerned very well his natural turn, to attempt dramatic compositions. He complied, but not till after many refusals ; and gave at length a tragedy, which met with great success. He then marched on in the career he had begun, but was checked by a fit of love for an apothecary's daughter, which ended in marriage. His father, doubly enraged at his son for thus surrendering himself to the two dæmons of Love and Poetry, disinherited him ; but falling sick some years after, in 1707, and dying, he re-established him in all his rights. Crebillon was, however, little better for his acquisitions, the greatest part being probably wasted before they came ; and thus, though high in fame and at the prime of life, he still continued poor. He lost his wife in 1711, and a grievous loss it seems to have been, for they were a most affectionate pair : nor did fortune look favourably upon him till a long time after, when he obtained a place in the French academy, and the employment of censor of the police. He was afterwards in good circumstances, and happy to the end of his life, which was a very long one ; for he did not die till 1762, aged 88.

He was much regretted and lamented, as old as he was ; being a very worthy man, and of many and great virtues. He was of a temperament extremely robust, without which he could not have held out so long ; for he eat prodigiously, and continued to the last so to do. He slept little, and lay as hard as if upon the floor ; not from any pious principle of mortifying, but because he liked it. He was always surrounded with about 30 dogs and cats ; and  
used



used to smoke a deal of tobacco, to keep his room sweet against their exhalations. Whenever he was ill, he used to manage himself according to his own fancy and feelings: for he always made a jest of phylic and physicians. He was a dealer in *bons mots*. Being asked one day in full company, which of his works he thought the best? "I don't know," says he, "which is my best production; but this," pointing to his son, "is certainly my worst."

CREECH (THOMAS), eminent for his translations of ancient authors both in prose and verse, was son of Thomas Creech, and born near Sherborne in Dorsetshire, 1659. He was educated in grammar learning under Mr. Curganven of Sherborne, to whom he afterwards dedicated a translation of one of Theocritus's "*Idylliums*;" and entered a commoner of Wadham-College in Oxford, 1675. His parents circumstances not being sufficient to support him through a liberal education, his disposition and capacity for learning raised him up a patron in colonel Strangeways, whose generosity supplied that defect; while Creech distinguished himself much, and was accounted a good philosopher and poet, and a severe student. June 13, 1683, he took the degree of M. A. and not long after was elected probationer fellow of All-Souls-College; to which, Jacob observes, the great reputation acquired by his translation of "*Lucretius*" recommended him. Wood tells us, that upon this-occasion he gave singular proofs of his classical learning and philosophy before his examiners. He now began to be well known by the works he published; but father Niceron observes, that they were of no great advantage to his fortune, since his circumstances were always indifferent. In 1701, having taken holy orders, he was presented by his college to the living of Welwyn in Hertfordshire; but before he left Oxford, he put an end to his own life. The motives of this fatal catastrophe are not certainly known. M. Bernard informs us, that, in 1700, Creech fell in love with a woman, who treated him contemptuously, though she was complaisant enough to others; that, not being able to digest this usage, he was resolved not to survive it; and that he hanged himself in his study, in which situation he was found three days after. Jacob gives a different account of this affair. He says nothing of the particular manner of his death, but only that he unfortunately made away with himself: which he ascribes to a naturally morose and splenetic temper, too apt to despise the understandings and performances of others.

At Oxford in 1682, he published, 1. "*A Translation of Lucretius*," printed in 8vo and reprinted the year after. In 1684, he published, 2. "*A Translation of Horace*;" in which however he has omitted some few odes. As to the satires, he was advised, as he tells us in his preface, "To turn them to our own time; since

Rome was now rivalled in her vices, and parallels for hypocrisy, profaneness, avarice, and the like, were easy to be found. But those crimes," he declares, "were out of his acquaintance; and since the character is the same whoever the person is, he was not so fond of being hated, as to make any disobliging application. Such pains," says he, "would look like an impertinent labour to find a dunghill." He also translated other things of a smaller kind, as, 3. "The Idylliums of Theocritus, with Rapin's Discourse of Pastorals, 1684," 8vo. 4. "The second Elegy of Ovid's first Book of Elegies;" "The sixth, seventh, eighth, and twelfth of the second Book;" "The Story of Lucretia," out of his book "De Fastis;" and the second and third of "Virgil's Eclogues;" printed in "A Collection of Miscellany Poems," in 1684. 5. "The thirteenth Satire of Juvenal, with Notes." Printed in the "English Translation of the Satires, 1693," in folio. 6. "A Translation into English of the Verses prefixed to Quintinie's Complete Gardener." 7. "The Lives of Solon, Pelopidas, and Cleomenes from Plutarch." 8. "The Life of Pelopidas from Cornelius Nepos." 9. "Laconic Apophthegms, or remarkable Sayings of the Spartans, from Plutarch." 10. "A Discourse concerning Socrates's Dæmon, and the two first Books of the Symposiasts, from Plutarch." These translations from Plutarch were published in the English translation of his "Lives and Morals." 11. "A Translation of Manilius's Astronomicon," dated from All-Souls, Oct. 10, 1696.

CRELLIUS (JOHN), a most celebrated Socinian of uncommon abilities, and next in dignity to Socinus himself, was born, 1590, in a village near Nuremberg. After he was educated there, he embraced the doctrines of Socinus; but the country where he lived not tolerating a liberty of conscience, he panted after a freer air, "where he might think what he pleased, and speak what he thought." Accordingly he went into Poland in 1612, where the Unitarians had a school, in which he became professor, and was afterwards made minister. He has written several tracts upon the "New Testament," and an answer to a book of Grotius's, entitled, "De Satisfactione Christi," which Grotius drew up against the doctrine of Socinus. He wrote also a book of morals, in which he is charged with maintaining, that it is lawful for men upon certain occasions to beat their wives; which, if true, would probably expose him more to the resentment of the ladies, than all his other singularities of opinion. He died at Racovia of an epidemic fever in his 43d year.

CRESCIMBENI (JOHN MARIA), an Italian, was born at Macerata in Ancona, 1663. His talents for poetry and elegance developed themselves early. His verses at first had too much



pomp and point; but residing in Rome, and reading the best Italian poets, brought him back to nature. He not only reformed himself, but undertook to reform bad taste in general. From this motive he projected the establishment of a new academy, under the name of Arcadia; the members of which at first did not exceed 14, but afterwards increased much. They called themselves the shepherds of Arcadia, and each took the name of some shepherd and some place in that ancient kingdom. The founder of this society was appointed the director of it in 1690, and held this honourable post 38 years; namely, to the year of his death, which happened in 1728. Among a great number of works, in verse and prose, the principal is, "An History of the Italian Poetry," very much esteemed, and reprinted, 1731, at Venice, in six vols. 4to. This history is accompanied with a commentary, containing anecdotes of Italian poets. He published also "An History of the Academy of Arcadia, together with the Lives of the most illustrious Arcadians:" and many other works.

CRESSEY or CRESSY (HUGH-PAULIN, or SERENUS), a celebrated writer, in behalf of the Papists, and one of their ecclesiastical historians, who flourished in the seventeenth century. He derived his descent from an ancient and honourable family, seated formerly in Nottinghamshire; but before his time it had removed into Yorkshire, of which county he was himself a native, being born at Wakefield in the year 1605. He was educated at a grammar-school in the place of his nativity, till such time as he had attained the age of fourteen or thereabout, and then in Lent-Term 1619, he was removed to Oxford, where he studied with great vigour and diligence, and in the year 1626 was admitted fellow of Merton-College in that university. After taking the degrees of Bachelor and Master of Arts he entered into holy orders, and became chaplain to Thomas, lord Wentworth, then lord president of the North, with whom he had the honour to live some years. About the year 1638 he went over to Ireland with that wise and worthy nobleman, Lucius Carey, lord viscount Falkland, to whom he was likewise chaplain, and by him much countenanced and esteemed. By the favour of this noble person, when secretary of state, he was in the year 1642, promoted to a canonry in the collegiate church of Windsor, and to the dignity of dean of Loughlin in the kingdom of Ireland, but through the disturbances of the times he never attained the possession of either of these preferments. After the unfortunate death of his patron, who was killed in the battle of Newbury, he found himself in a manner destitute of subsistence, and therefore readily accepted a proposal that was made him of travelling with Charles Bertie, Esq; afterwards created earl of Falmouth, a great favourite of king Charles II. unhappily slain in a battle at sea in the first Dutch war after the Restoration.

tion. He quitted England in the year 1644, and making the tour of Italy with his pupil, moved by the declining state of the church of England, he began to listen to the persuasion of the Romish divines, and in the year 1646 made a public profession at Rome of his being reconciled to that church. He went from thence to Paris, where he thought fit to publish the motives of his conversion, which work of his, as might reasonably be expected, was and is highly applauded by the Romanists. Being recommended to Henrietta-Maria, queen dowager of England, he was taken under her protection, and being invited by the Benedictine-College of English monks at Douay in Flanders, resolved to retire thither; to defray which expence he received one hundred crowns as a bounty from that princess, who could but ill spare even so small a sum at that time. He remained about seven years or more in that college, and during his residence there published a treatise of the mystical theology, entitled, "*Sancta Sophia*." After the Restoration and the marriage of king Charles II. queen Catherine appointed our author, who was then become one of the mission in England, her chaplain, and thence forward he resided in Somerset-House in the Strand. He was a very zealous champion in the cause of the church of Rome, and was continually writing in defence of her doctrines, or in answer to the books of controversy, written by Protestants of distinguished learning or figure, and as this engaged him in a variety of disputes, he quickly gained a great reputation with both parties, the Papists looking upon him to be one of their ablest advocates, and the Protestants allowing that he was a grave, a sensible, and a candid writer. But that which of all his performances contributed to make him most known, was his large and copious ecclesiastical history, which was indeed a work of great pains and labour, and executed with much accuracy and diligence. He died at East Grinstead in the county of Sussex, the 10th of August 1674, in the seventieth year of his age, and was buried in the parish church there.

CREVIER (JOHN BAPTIST LEWIS), a Parisian, was trained under the celebrated Rollin, and afterwards became professor of rhetoric. Upon the death of his master, in 1741, he took upon him to finish his "*Roman History*." He published other works, and was greatly serviceable to the cause of virtue and religion, as well as letters. His death happened, 1765, in a very advanced age. He also published, 1. An edition of "*Livy*, 1748, cum Notis," in 6 vols. 4to.; and afterwards another edition, better adapted to the use of his pupils, in 6 vols. small 8vo. 2. "*L'Histoire de les Empereurs de Romains jusqu' à Constantin*, 1749," 12 tom. 12mo. 3. "*Histoire de l'Université de Paris*," 7 tom. 12mo. 4. "*Rhétorique Française*;" a just and useful work. 5. "*Observations*"



servations sur l'Esprit des Loix ;" wherein he ventured out of his depth.

CREW (NATHANAEL), bishop of Durham, was born at Stene, the 31st of January 1633: and in 1652 admitted commoner of Lincoln-College in Oxford, where he took the degree of Bachelor of Arts the 1st of February 1655-6; soon after which he was chosen fellow of that college. The 29th of June 1658, he took the degree of Master of Arts. At the Restoration, he declared heartily in favour of the crown and hierarchy; and in 1663 was one of the proctors of the university. The year following, on the 2d of July, he took the degree of Doctor of Law: and soon after went into holy orders. August the 12th, 1668, he was elected rector of Lincoln-College, upon the decease of Dr. Paul Hood. On the 29th of April 1669, he was installed dean of Chichester, and held with that dignity the præcentorship, in which he had been installed the day before. He was also appointed clerk of the closet to king Charles II. In 1671, upon the translation of Dr. Blandford to the see of Worcester, he was elected bishop of Oxford in his room on the 16th of June, confirmed June the 18th, consecrated July the 2d, and enthronized the 5th of the same month; being allowed to hold with it in commendam the living of Whitney, and the rectorship of Lincoln-College. But this last he resigned the 18th of October 1672.

Upon the accession of king James II. to the crown, he was in great favour with that prince, who thought him most obsequious to his will. Accordingly, on the 29th of December 1685, he was made dean of his majesty's royal chapel in the room of Henry, bishop of London, who had been removed; and within a few days after, was admitted into the privy-council. Notwithstanding, in the convention that met January the 22d, 1688-9, to consider of filling the throne, he was one of those who voted, on the 6th of February, that king James II. had abdicated the kingdom; but, his thorough compliance with the late court's arbitrary designs, had rendered him so obnoxious to the nation, that he was excepted by name out of the pardon granted by king William and queen Mary, May the 23d, 1690, which so terrified him, that he absconded for a time, and was ready to go, or actually went, beyond sea: and offered to compound, by resigning his bishopric. However he found means afterwards to make his peace, and to preserve his bishopric. By the death of his two elder brothers, he became in 1691, baron Crew of Stene; and, about the 21st of December the same year, he married, but left no issue. He died September 18, 1721, aged eighty-eight; and was buried in his chapel at Stene, the 30th of the same month, with an inscription on his monument.

CRICHTON (JAMES), was a Scots gentleman, born (it is thought) in August 1560, of whom very extraordinary things are related, with regard to his endowments, both of body and mind. These were esteemed so great, that he obtained the appellation of "The Admirable Crichton," and by that title he has continued to be distinguished, down to the present day. The accounts given of his abilities and attainments are indeed so wonderful, that they seem scarcely to be credible; and many persons have been disposed to consider them as almost entirely fabulous, though they have been delivered with the utmost confidence, and without any degree of hesitation, by various writers.

He is said to have received his grammatical education at Perth, and to have studied philosophy in the university of St. Andrew. His tutor in that university was Mr. John Rutherford, a professor at that time famous for his learning, and who distinguished himself by writing four books on Aristotle's logic, and a commentary on his poetics. Crichton, it is related, had scarcely arrived to the twentieth year of his age, when he had run through the whole circle of the sciences, and could speak and write to perfection in ten different languages. Nor was this all; for he had likewise improved himself to the highest degree in riding, dancing, and singing, and in playing upon all sorts of instruments.

The limits of our work will not permit us to give a full detail of all his exploits: the following account, however, is necessary, as it is an extraordinary instance of his bodily courage and skill. At Mantua there was a gladiator, who had foiled, in his travels, the most famous fencers in Europe, and had lately killed three persons who had entered the lists with him. The duke of Mantua was much grieved at having granted this man his protection, as he found it to be attended with such fatal consequences. Crichton, being informed of his highness's concern, offered his service, not only to drive the murderer from Mantua, but from Italy, and to fight him for fifteen hundred pistoles. Though the duke was unwilling to expose such an accomplished gentleman to so great a hazard, yet, relying upon the report he had heard of his warlike achievements, he agreed to the proposal; and the time and place being appointed, the whole court attended to behold the performance. At the beginning of the combat, Crichton stood only upon his defence; while the Italian made his attack with such eagerness and fury, that, having overacted himself, he began to grow weary. Our young Scotsman now seized the opportunity of attacking his antagonist in return; which he did with so much dexterity and vigour, that he ran him through the body in three different places, of which wounds he immediately died. The acclamations of the spectators were loud and extraordinary upon this occasion; and it was acknowledged by all of them, that they had never seen art grace nature, or nature second the precepts of art,

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in so lively a manner as they had beheld these two things accomplished on that day. To crown the glory of the action, Crichton bestowed the prize of his victory upon the widows of the three persons who had lost their lives in fighting with the gladiator.

It is asserted that, in consequence of this and his other wonderful performances, the duke of Mantua made choice of him for preceptor to his son Vincentio di Gonzaga, who is represented as being of a riotous temper and dissolute life. The appointment was highly pleasing to the court. Crichton, to testify his gratitude to his friends and benefactors, and to contribute to their diversion, framed, we are told, a comedy, wherein he exposed and ridiculed all the weaknesses and failures of the several employments in which men are engaged. This composition was regarded as one of the most ingenious satires that ever was made upon mankind. But the most astonishing part of the story is, that Crichton sustained fifteen characters in the representation of his own play. Among the rest, he acted the divine, the philosopher, the lawyer, the mathematician, the physician, and the soldier, with such inimitable grace, that every time he appeared upon the theatre, he seemed to be a different person.

From being the principal actor in a comedy, Crichton soon became the subject of a dreadful tragedy. One night, during the time of Carnival, as he was walking along the streets of Mantua, and playing upon his guitar, he was attacked by half a dozen people in masks. The assailants found that they had no ordinary person to deal with, for they were not able to maintain their ground against him. In the issue, the leader of the company, being disarmed, pulled off his mask, and begged his life, telling him, that he was the prince his pupil. Crichton immediately fell upon his knees, and expressed his concern for his mistake; alleging, that what he had done was only in his own defence, and that if Gonzaga had any design upon his life, he might always be master of it. Then, taking his own sword by the point, he presented it to the prince, who immediately received it, and was so irritated by the affront which he thought he had sustained, in being foiled with all his attendants, that he instantly ran Crichton through the heart.

His tragical end excited very great and general lamentation. The whole court of Mantua went three quarters of a year into mourning for him; and numerous epitaphs and elegies were composed upon his death.

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CRINITUS (PETRUS), born at Florence in 1465, taught the belles-lettres there, after the death of Angelus Politianus, who had been his master. He acquired great reputation by his wit and learning, but tarnished all by being addicted to the most detestable of sensualities. He died, 1505, aged 40. He composed the

“Lives of the Latin Poets,” and a work “*De Honesta Disciplina*,” printed at Paris, 1520, in folio. He was also a writer of poems; very much below mediocrity.

CRISPE (*Sir Nicholas*), an eminent and loyal citizen, who was the son of a very eminent merchant, and grandson of an alderman of London, was born in the year 1598, and bred according to the custom of those times, in a thorough knowledge of business, though heir to a great estate. He made a considerable addition to this by marriage; and being a man of an enterprising genius, ever active and solicitous about new inventions and discoveries, and, which very rarely happens, wonderfully industrious and diligent about things he had brought to bear, he was soon taken notice of at court, was knighted, and became one of the farmers of the king's customs. When the trade to Guinea was under great difficulties and discouragements, he framed a project for retrieving it, which required a very large sum of money to bring it about; but his reputation was so great, that many rich merchants willingly engaged with him in the prosecution of the design: and to give a good example, as well as to shew that he meant to adhere to the work that he had once taken in hand, he caused the castle of *Cormantyn*, upon the gold coast, to be erected at his own expence. By this judicious precaution, and by his wise and wary management afterwards, himself and his associates carried their trade to such a height, as to divide amongst them fifty thousand pounds a year. When the times grew dark and cloudy, and the king's affairs were in such distress he knew not how to turn himself for want of money, *Sir Nicholas Crispe*, and his partners in the farming of the customs, upon very short warning, and when their refusing it would have been esteemed a merit with the parliament, raised him so large a sum as one hundred thousand pounds at once; and that with such circumstances of cheerfulness as might be truly said to double the value of this service. After the war broke out, and in the midst of all the distractions with which it was attended, he continued to carry on a trade to *Holland*, *France*, *Spain*, *Italy*, *Norway*, *Moscovy*, and *Turkey*, which produced to the king nearly one hundred thousand pounds a year, besides keeping most of the ports open, and ships in them constantly ready for his service. All the correspondence and supplies of arms which were procured by the queen in *Holland*, and by the king's agents in *Denmark*, were consigned to his care, and by his prudence and vigilance safely landed in the north, and put into the hands of those for whom they were intended. He had an incomparable address in bringing any thing to bear that he had once contrived, to facilitate which with secrecy, he made use of all kinds of disguises. Sometimes when he was believed to be in one place he was actually at another; letters of consequence he carried in the disguise of a porter; when  
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he wanted intelligence he would be at the water-side with a basket of flounders upon his head, and often passed between London and Oxford in the dress of a butter-woman, on horseback between a pair of panniers. He was the principal author of that well-laid design for publishing the king's commission of array at London, which was defeated by another design that Mr. Waller through fear betrayed, for which Tomkins and Chaloner suffered. By the discovery of this business, Sir Nicholas Crispe found himself obliged to declare openly and plainly the course he meant to take; and having at his own expence raised a regiment of horse for the king's service, he put himself at the head of it, and distinguished himself as remarkably in his military as he had ever done in his civil capacity. When the siege of Gloucester was resolved on, Sir Nicholas Crispe was charged with his regiment of horse to escort the king's train of artillery from Oxford, which important service he very gallantly performed. In the month of September following, he killed Sir James Ennyon in a duel; and though the circumstances attending it clearly justified his conduct to the world, yet the concern it gave him was such as he could not shake off so long as he lived. Upon the 2d of October following, Sir Nicholas was brought to a court-martial for this unfortunate affair, and upon a full examination of every thing relating to it, was most honourably acquitted. When a treaty was set on foot at Uxbridge, the parliament thought fit to mark him, as they afterwards did in the Isle of Wight treaty, by insisting that he should be removed from his majesty's presence. A few months after, they proceeded to an act of greater severity; for April 16, 1645, they ordered his large house in Bread-Street to be sold, which had been for many years belonging to his family. Neither was this stroke of their vengeance judged a sufficient punishment for his offences, since having resolved to grant the elector Palatine a pension of eight thousand pounds a year, they directed that two thousand should be applied out of the king's revenue, and the remainder made up out of the estates of lord Culpeper and Sir Nicholas Crispe, which shews how considerable a fortune he had left at their mercy. After many vicissitudes of life he was created a baronet, April 16, 1665, which he did not long survive, dying February 26, the same year, in the sixty-seventh year of his age, leaving a very large estate to his grandson Sir Nicholas Crispe. His corps was interred with his ancestors in the parish church of St. Mildred in Bread-Street, and his funeral sermon was preached by his reverend and learned kinsman Mr. Crispe, of Christ-Church, Oxford. But his heart was sent to the chapel at Hammer-smith, where there is a short and plain inscription upon a cenotaph erected to his memory; or rather upon that monument which himself erected in grateful commemoration of king Charles I. as the inscription placed there in Sir Nicholas's life-time tells us, under which, after his decease, was placed a small white marble urn, upon a black pedestal, containing his heart.



CROFT (HERBERT), an eminent bishop, and third son of Sir Herbert Croft, of Croft-Castle in Herefordshire, was descended of an ancient family, and born Oct. 18, 1603, at Great Milton, near Thame, in Oxfordshire, in the house of Sir William Green; his mother being then on a journey to London. At 13 years of age he was sent to Oxford, but upon his father's turning Papist, and becoming a lay-brother in the Benedictine monastery at Douay, he was removed from Oxford, and carried over thither. After some short stay at Douay, he was sent to the English college of Jesuits at St. Omer's; where he was not only reconciled to the church of Rome, but also persuaded to enter into the order. Some time before his father's death, which happened about five years after his going abroad, he was sent back into England, to transact some family affairs; and becoming happily acquainted with Morton, bishop of Durham, he was by him reclaimed to the church of England. At the desire of Dr. Laud, he went a second time to Oxford, and was admitted a student of Christ-Church; and the university generously allowing the time he had spent abroad to be reckoned as if he had resided there, he soon after took the degree of B. D. entered into holy orders, and became minister of a church in Gloucestershire, and rector of Harding in Oxfordshire. Aug. 1639, he was collated to a prebend in the church of Salisbury; and the year after, took the degree of D. D. being then chaplain in ordinary to the king. The same year he was made a prebendary of Worcester, and the year after canon of Windsor. In 1644, he was nominated dean of Hereford, where he married Mrs. Anne Brown, the daughter of his predecessor. He suffered extremely for his loyalty to Charles I. but at length, in 1659, by the successive deaths of his two elder brothers, became possessed of the family estate. At the Restoration, he was reinstated in his preferments; and Dec. 2, 1661, promoted to the see of Hereford, which he never would quit, though he was offered a better see more than once. He became afterwards, about 1667, dean of the royal chapel, which he held to 1669, and then resigned it; being weary of a court life, and finding but small effects from his pious endeavours. He then retired to his diocese, and was extremely beloved for his constant preaching, hospitable temper, and extensive charity. He was very scrupulous in his manner of admitting persons into holy orders, and more especially to that of the priesthood: he refused to admit any prebendaries into his cathedral church, except such as lived within his diocese, that the duty of the church might not be neglected, and that the addition of a prebend might be a comfortable addition to a small living.

In 1675, when the quarrel with the Non-Conformists was at its height, and the breach so artfully widened, that the Papists entertained hopes of entering through it, he published a piece, entitled, "The naked Truth; or, the true State of the Primitive Church,"



4to. which was printed at a private press, and addressed to the lords and commons assembled in parliament. This, though no more than a small pamphlet of four or five sheets, made a prodigious noise, and was read and studied by all people of sense and learning in the kingdom. Nevertheless it was attacked with great zeal by the intolerant part of the clergy, and some of them wrote against it furiously; but the author did not vouchsafe them any reply; truth and public service, not vain wrangling and debate, being the points he had in view. It was reprinted in 1680, and many times since.

He published several sermons, and in 1679, "A Letter written to a Friend concerning Popish Idolatry." In 1685, some animadversions on a book, entitled, "The Theory of the Earth;" and in 1688, "A short Discourse concerning the reading his Majesty's late Declaration in Churches." This, which was the last employment of his pen, was shewn by a certain courtier to king James; who ordered so much of the discourse, as concerned the reading of the declaration, to be published to the world, and the rest to be suppressed, as being contrary to the views with which that declaration had been set forth. It is remarkable of this excellent prelate, that he had taken a resolution some years before his death, of resigning his bishopric; to which, it seems, he was moved by some scruples of conscience. He died at his palace at Hereford, May 18, 1691, and was buried in the cathedral there, with a short inscription over his grave-stone.

He had one only son, Herbert, who was educated in Magdalen-College, Oxford, was created baronet by Charles II. Nov. 1671, and was twice knight of the shire in the reign of king William. He died 1720, and was succeeded by his son Archer, and he by his son and namesake 1761.

CROFT (WILLIAM), a musician, was born at Nether-Eaton in Warwickshire; but it is not said in what year. He was educated in the Royal Chapel under Dr. Blow, and became organist at St. Anne's, Westminster. In 1700, he was admitted a gentleman-extraordinary of the Chapel-Royal, and in 1704 organist of the same. In 1708, he succeeded Dr. Blow as master of the children and composer to the Chapel-Royal, and also as organist at Westminster-Abbey. In 1712, he published, but without his name, "Divine Harmony, or a new Collection of select Anthems;" to which is prefixed, "A Brief Account of Church Music." In 1715, he was created doctor in music at Oxford: his exercise for that degree was an English and also a Latin ode, written by Mr. afterwards Dr. Joseph Trapp, which, with the music, were published with the title of "Musicus Apparatus Academicus." In 1724, he published by subscription a noble work of his own, entitled, "Musica Sacra, or select Anthems in Score," in 2 vols. the first containing the burial service, which Purcell had begun, but

but lived not to complete. He died Aug. 1727, of an illness, occasioned by attending upon his duty at the coronation of George II; and there is a monument erected for him in Westminster-Abbey, from the inscription upon which we learn that he was near 50 years of age.

**CROIX** (FRANCIS PETIS DE LA), secretary and interpreter to the king of France in the Turkish and Arabic languages, died Nov. 4, 1695, in his 73d year; after having executed this employment for the space of 44 years, with as much integrity as abilities.

He understood the Turkish, Arabic, Persian, Tartarian, Ethiopian, and Armenian languages. He is well known to the learned world by many works. He translated the "History of France" into the Turkish language. He digested the three volumes of "Voyages into the East-Indies" of M. Thevenot. He made an accurate Catalogue of all the Turkish and Persian books which are in the king's library. He composed two complete Dictionaries for the French and Turkish languages: and, when he was dying, he was about to present the world with the history of Genghiscan, which cost him more than ten years labour. It was translated into English, and published at London, 1722, 8vo.

**CROMWELL** (THOMAS), Earl of Essex, an eminent statesman in the reign of Henry VIII. and one of the chief instruments of the Reformation, was the son of a blacksmith at Putney in Surrey; and born, as we should imagine, about 1490. He had by nature a strong constitution and excellent parts, to which he added uncommon industry. As his extraction was mean, so his education was low; and his highest proficiency in learning, was getting the Latin version of the "New Testament" by heart. When he was come to years of discretion he travelled abroad for his improvement; and was retained for some time as clerk or secretary to the English factory at Antwerp. But this situation not suiting his aspiring spirit, he travelled into divers countries, in which he was secretly employed about the king's affairs: he thus learned various languages; and that he might gain some knowledge of the art of war, he served for some time as a soldier under the duke of Bourbon, and was at the sacking of Rome.

On his return to England, he was admitted into the family of cardinal Wolsey as his solicitor: and after the cardinal's fall the king employed him in his own service. He was raised in a short time to several eminent dignities; was successively made a privy-counsellor, and master of the jewel-house; clerk of the hanaper, and chancellor of the exchequer; and principal secretary of state, and master of the Rolls; lord keeper of the privy seal, a baron of the realm; and vicar-general, and vicegerent over all the spirituality, under the king, who was declared supreme head of the church.



Many circumstances concurred to his ruin. By reason of his low birth he was odious to the nobility ; to the Roman Catholics on account of his dissolution of the abbies : to the nation in general, on account of the large subsidies he had demanded and obtained. With these causes concurred a more near and secret reason. The king did not only hate his new queen, but had now settled his affection upon Catherine Howard ; and, finding his government grown uneasy, thought it good policy to cast all that had been done amiss upon a minister, whose ascendancy over him had been notorious. He was arrested at the council-table, when he least suspected it, and committed to the Tower ; and in his fall had the common fate of all disgraced ministers, to be forsaken by his friends. He was accused of several crimes and misdemeanors, of several heretical principles and practices ; and was attainted of high treason and heresy. He used all his efforts to procure mercy ; and once wrote to the king in such pathetic terms, that his majesty caused the letter to be thrice read, and seemed to be affected with it. But the charms of Catherine Howard, and the solicitations of the duke of Norfolk and the bishop of Winchester at length prevailed ; and he was executed on Tower-Hill, after six weeks imprisonment, in July 1540. On the scaffold he prayed fervently for the king, and declared that he died in the Catholic faith.

**CROMWELL (OLIVER)**, protector of the common-wealth of England, was descended, both by his father and mother, from families of great antiquity. He was born in the parish of St. John, Huntingdon, where his father, Mr. Robert Cromwell, mostly lived, April 25, 1599, baptized the 29th of the same month, and educated in grammar-learning at the free-school in that town. He was neither incorrigibly dull, nor wonderfully bright ; but an unlucky boy, of an uneasy and turbulent temper, also very fanciful, and subject to great disorders of imagination : from which he was not altogether free during his whole life, not even in the height of his prosperity.

From Huntingdon he was removed to Sidney-College in Cambridge, where he was admitted fellow-commoner, April 23, 1616. His father dying about two years after he had been at college, he returned home ; where the irregularity of his conduct so disturbed his mother, that, by the advice of friends, she sent him to London, and placed him in Lincoln's-Inn. But this did not answer the end proposed ; for, instead of applying to the study of the law, he gave himself up to wine, women, and play, so that he quickly dissipated what his father had left him. His stay at Lincoln's-Inn could not be long, nor was this season of wildness of much continuance ; for he was married by the time he was 21, as appears from the parish register of St. John, Huntingdon ; in which we find, that his eldest son Robert, who died a child, was born Oct. 8,



1521; so that if he staid but two years at the university, and it is very probable that he did not stay there longer, there was not above two years more for his going to Lincoln's-Inn, and running through the whole circle of his follies. The lady he married was Elizabeth, daughter of Sir James Bouchier, of Essex, knt. descended from the ancient earls of Essex of that name; whom he gained more by the interest of his relations Hampden, Barrington, Stewart, &c. than by his own. She was a woman of spirit and parts, and it is said not without a considerable share of pride.

Soon after he returned to Huntingdon, where he led a very sober life, became a zealous member of the church of England, and entered into a close friendship with several eminent divines. He continued at Huntingdon till an estate of above 400l. a year, devolving to him by the death of his uncle Sir Thomas Stewart, induced him to remove into the isle of Ely. It was about this time, that he began to fall off from the church, and to converse with the Puritans, whose notions he soon after embraced with his usual warmth. He was elected a member of the third parliament of Charles I. which met Jan. 20, 1628; and was of the committee for religion, where he distinguished himself by his zeal against Popery, and by complaining of Neile, bishop of Winchester's licensing books which had a dangerous tendency. After the dissolution of that parliament, by way of repairing his fortune, he took a farm at St. Ives, which he kept about five years, but which rather helped to run out the remainder of it, and had totally undone him, if he had not thrown it up. These disappointments revived in him a scheme, which his bad circumstances first suggested while at Lincoln's-Inn, of going over into New-England; but which was prevented by the issuing out a proclamation for restraining such embarkations. The next year he had less time upon his hands; for the earl of Bedford, and some other persons of high rank, who had large estates in the fen country, were very desirous of seeing it better drained; and though one project of this sort had failed, they set on foot another, and got it countenanced by royal authority, and settled a share of the profits upon the crown. This, though really intended for a public benefit, was opposed as injurious to private property; and at the head of the opposition was Cromwell, who had a considerable interest in those parts. The activity and vigilance which he shewed upon this occasion, first rendered him conspicuous; and gave occasion to his friend and relation Hampden, to recommend him afterwards in parliament, as a person capable of conducting great things. Yet he was far from being successful in his opposition, as his circumstances were much embarrassed about the time of the long parliament.

When he came into parliament, he was very constant in his attendance, and a frequent speaker; though he did not at that time discover any of the great qualities which afterwards appeared, and  
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which seem to have been called out as occasion required. He affected not only plainness but carelessness in dress, was very uniform in his conduct, and spoke warmly and roundly, but without either art or eloquence. He was very forward in censuring what were called grievances, both in church and state, though he had not framed to himself a y plan of reformation. As soon as the parliament formed any scheme of raising forces, which was in the beginning of 1642, Cromwell shewed his activity, by going immediately to Cambridge; where he soon raised a troop of horse, of which himself was appointed commander. He fixed his headquarters there, where he acted with great severity; towards the university more especially, after he missed seizing the plate contributed by the loyal colleges for the king's service, and sent down to the king at the very time that he set up his standard at Nottingham. He was more successful in his next enterprize; for being informed that the king had appointed Sir Thomas Coningsby sheriff of Hertfordshire, and had sent him a writ, requiring him to proclaim the earl of Essex and his adherents traitors, Cromwell marched with his troop directly to St. Alban's, where he seized Sir Thomas Coningsby for that action, and carried him prisoner to London. He received the thanks of the parliament for this; and we find him soon after at the head of 1000 horse, with the title of colonel.

In the spring of 1643, having settled matters in the six associated counties of Essex, Hertford, Norfolk, Suffolk, Cambridge, and Huntingdon, he advanced into Lincolnshire, where he did great service by restraining the king's garrison at Newark, giving a check to the earl of Newcastle's troops at Horncastle, and many other things, which increased his credit high with the parliament. The Scots having been invited to England by the parliament, it was judged highly requisite that the army under the earl of Manchester and Cromwell, who was now declared lieutenant-general of the horse, should join them: the better to enable them to reduce York, which they had closely besieged. This service was performed with great vigour and diligence, especially by Cromwell; for though the earl had the title, the power was chiefly in Cromwell; and things were so dexterously managed between him and his friends at Westminster, that, as they knew they might depend upon him, they took care to put as much in his hands as they could. In the battle of Marston-Moor, fought July 3, 1644, it is unanimously agreed, that Cromwell's cavalry, who were commonly styled Ironsides, changed the fortune of the day, as that battle did of the war; for the king's affairs declined, and the parliament's flourished ever after. He was also in the second battle at Newbury, Sept. 17, in the same year; and is said to have made so bold a charge with his horse upon the guards, that his majesty's person had been in the utmost danger, if the old earl of Cleveland had not come in to his relief, and preserved his master's liberty at the expence

pence of his own. From being lieutenant-general of the horse, he became lieutenant-general of the army; and he procured an address from his regiment, declaring their satisfaction with the change. He continued to distinguish himself by his military successes, and to receive the thanks of both houses for the services he did. He shone particularly at the battle of Naseby, June 14, 1646, and had also his share in reducing the west; till, upon the surrender of Exeter, April 13, 1645, he found leisure to return to London. Upon taking his seat in the house, thanks were returned to him, in terms as strong as words could express; and the prevailing party there received from him such encouragement, as induced them to believe he was wholly at their devotion. But in this they were mistaken; for while they thought the lieutenant-general employed in their business, he was in reality only attentive to his own. Thus, when the parliament inclined to disband a part of their forces, after the king had delivered himself to the Scots, and the Scots had agreed to deliver him to the parliament, Cromwell opposed it vigorously, if not openly. And thus dexterously turned to his own advantage the means, which, in truth, were contrived for his destruction.

Nov. 12, 1646, the army marched triumphantly through London; and in February following, the Scots having received the money agreed on, delivered up the king, who was carried prisoner to Holmby. At this time Cromwell had a very nice game to play. He saw the necessity of having a strong place, and getting the king's person into their power; and he contrived to do both, without seeming to have a hand in either. Oxford was at that time in good condition, and well supplied with artillery, upon which the army seized it with the magazines, and every thing else; and Cromwell, then at London, prevailed upon cornet Joyce to seize the king's person with a strong detachment of horse, not only without the general's orders, but without any orders at all, except those verbal instructions from Cromwell. This was executed June 4, 1647, notwithstanding the parliament's commissioners were then with the king; who was conducted from Holmby to Childersley in Cambridgeshire, then the army's head-quarters. Here, through the management chiefly of Cromwell and his son-in-law, commissary Ireton, the king was treated, not only with reverence, but with kindness; and when Sir Thomas Fairfax, who knew nothing of the taking the king away, and disliked it, would have sent him back again with the commissioners, under the guard of two regiments of horse, the king absolutely refused to move.

Soon after this, a new party sprung up among the soldiers, under the title of Levellers, who made no secret of their hating equally both king and parliament; and it was to save himself from these people, who, as he was informed by Cromwell, sought his life, that the king, Nov. 11, fled from Hampton-Court to the Isle of Wight,



Wight, after having rejected the parliament's proposals by Cromwell's and Ireton's advice. Immediately after this, Cromwell altered his behaviour to the king entirely; for, having made use of the king's presence to manage the army, and of the power which the army had thereby acquired, to humble and debase the parliament, there remained no end to be answered by keeping measures any longer with the king. The parliament, upon the king's refusing to pass four bills they had sent him, now fell into very warm debates; in which it is asserted that Cromwell was a principal speaker, and inveighed bitterly against his majesty. It was therefore voted, that no more addresses should be made to the king; and from that time he was more strictly imprisoned than ever. In 1648, the city petitioned for a personal treaty with the king, which was very well received, and some steps taken thereupon. The commons recalled their vote for non-addresses, set on foot a personal treaty with the king at the Isle of Wight, and at length voted his majesty's concessions satisfactory. An attempt was also made to impeach Cromwell of high treason. But the army having now reduced all things, and returning towards London, Nov. 20, sent a remonstrance to the House of Commons, disapproving all they had done. The remonstrance was carried by colonel Ewers, who went next into the Isle of Wight, where he seized the person of the king, and carried him to Hurst-Castle. This was resented by the parliament, who commanded the general to recall his orders; but instead of this, the army marched directly to London; and, in December, took possession of it, purged the House of Commons, turning out the better part of its members, and then forcing the rest to do what they pleased. In most of these proceedings Cromwell appeared very active, and is, with good reason, believed to have directed them all. Many applications were made to Cromwell for saving the king's life, who now sat at the court, signed the warrant, and prosecuted the accomplishment of it by the bloody execution of the king.

The government being now entirely changed (for in five days after the king's death the House of Lords was voted useless) it became necessary to think of some expedient for managing the executive power; and therefore it was resolved to set up a council of state, of which John Bradshaw was president. and lieutenant-general Cromwell a principal member. But before he had well taken possession of this new dignity, he was again called to action; and that too as brisk, and at least as hazardous, as any in which he had hitherto been concerned. The persons he had to engage were part of the army he commanded; which, being dissatisfied on some account or other, set forth their sentiments by way of remonstrance presented to the general. For this high offence they were seized, and tried by a court-martial, and sentenced to ride with their faces to their horses' tails, at the head of their respective corps,



corps, with a paper expressing their crime fixed on their breasts, after which their swords were to be broke over their heads, and themselves cashiered; every circumstance of which was strictly executed, March 6, in Great Palace-Yard. This served only to increase the flame: for several regiments of horse, and among the rest Cromwell's own, mutinied, put white cockades in their hats, and appointed a rendezvous at Ware; where Cromwell appeared, when he was least suspected, and brought with him some regiments quartered at a distance, that he could depend on. Here, without any previous expostulations, he with two regiments of horse surrounded one regiment of the mutineers, and, calling four men by name out of their ranks, obliged them to cast dice for their lives; and those two which escaped were ordered to shoot the others, which they did; upon which the rest thought fit to slip their white cockades into their pockets, and to secure themselves by a submission. The same spirit of mutinying broke out in another regiment of horse; but it was entirely subdued by Cromwell, and the fomenters of it punished. After this he and Fairfax went, first, to Oxford, where they were made doctors in civil law; and thence to London, where they were splendidly entertained by the city, and had presents of great value when they took leave. In August, therefore, 1649, Cromwell embarked with an army for Ireland, where his successes, as in England, were attended with so few disappointments, that, by June 1650, he had in a manner subdued the whole island. By that time his presence was required in England, not only by those who wished him well, but even by his most inveterate enemies; and therefore constituting his son-in-law Ireton his deputy, he took ship for Bristol, where after a dangerous passage he safely arrived, leaving such a terror upon the minds of the Irish, as made every thing easy to those that succeeded him, and completed the conquest of that country.

On his return to London, taking his seat in the house, he had thanks returned him for his services in the highest terms. And being appointed general and commander in chief of all the forces of the commonwealth, having previously offered to resign his lieutenancy of Ireland, which the parliament would not accept, he marched with an army to Scotland, and Sept. 3, gained the victory of Dunbar, than which none ever did him greater credit as a commander. He continued the war all the winter: in the spring was severely attacked by an ague: of which recovering, he after several successes forced the king into England, and blocked him up in Worcester. Sept. 3, 1651, he attacked and carried that city, totally defeated the king's forces, and gained what he himself called, in his letter to the parliament, "the crowning victory."

He did not remain long with the troops, but directed his march to London; where, besides many considerable marks of honour that were paid him, a general thanksgiving was appointed for his



victory, and Sept. 3d made an anniversary state holiday. Cromwell now behaved in public with great decency and duty towards that body of men he was contriving to remove. The whole winter of 1652 was spent in contrivances and cabals on both sides; by the friends of the parliament to support and maintain its authority; by their opponents to bring things into such a situation, as to render the necessity of dissolving that assembly universally apparent. But the parliament had framed a bill, to continue themselves to Nov. 5th of the next year, proposing in the mean time to fill up the house by new elections. Cromwell, informed what the house was upon, was so enraged, that he left the council, and marched directly with a party of 300 soldiers to Westminster. There placing some of them at the door, some in the lobby, and others on the stairs, he went into the house, sat down and heard their debates for some time; after which, calling to major-general Harrison, who was on the other side of the house, to come to him, he told him, that "He judged the parliament ripe for a dissolution, and this to be the time of doing it." Harrison answered, "Sir, the work is very great and dangerous; therefore I desire you seriously to consider of it before you engage in it." Cromwell sat still for about a quarter of an hour; then declared again to Harrison, "This is the time, I must do it:" so standing up of a sudden, he bade the speaker leave the chair, and told the house, "that they had sat long enough, unless they had done more good; that some of them were whoremasters, others drunkards, others corrupt and unjust men, and scandalous to the profession of the gospel; that it was not fit they should sit as a parliament any longer, and therefore he must desire them to go away." Then walking up and down the house, he cried out, "You are no parliament, I say, you are no parliament;" and stamping with his feet, he bid them for shame be gone, and give place to honest men. Upon this signal the soldiers entered the house, and he bade one of them take away that bauble, meaning the mace; and Harrison taking the speaker by the hand, he came down. Cromwell then seizing on their papers, he ordered the soldiers to see the house cleared of all members; and having caused the doors to be locked up, went away to Whitehall.

The scene thus changed, the supreme power was said to be in the council of officers again; and they very speedily resolved, that the lord-general, with a select council, should have the administration of public affairs, upon the terms contained in a paper, entitled, "The Instrument of Government;" and that his excellency should be protector of the commonwealth of England, Scotland, and Ireland, and have the title of highness. Accordingly, he was invested therewith Dec. 16, 1653, in the court of chancery in Westminster-Hall, with great solemnity; and thus, in his 54th year, assumed the sovereign power, which he well knew how to exercise with dignity. When he had thus reduced the government  
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into some order at least, he proceeded very wisely and warily; appointed a privy-council, in which there were great and worthy men, who he knew would either not act at all, or not very long with him. He applied himself to the settlement of the public affairs, both foreign and domestic; concluded a peace with the states of Holland and Sweden; obliged the king of Portugal, notwithstanding all that had passed between the parliament and him, to accept of a peace upon his terms; and adjusted matters with France, though not without some difficulty. He gave the command of all the forces in Scotland to general Monk, and sent his son Henry to govern Ireland. By an ordinance dated April 12, 1654, he united England and Scotland, fixing the number of representatives for the latter at 30; and soon after he did the same by Ireland.

But, notwithstanding the pains which he took to gain the affections of the people, he found a spirit rising against him in all the three kingdoms; and his government so cramped for want of money, that he was under an absolute necessity of calling a parliament, according to the form which he had prescribed in the instrument of government. He fixed Sept. 3, for the day on which they were to assemble, esteeming it particularly fortunate to him; and, to this he peremptorily adhered, though it happened to fall upon a Sunday. The parliament was accordingly opened on that day, after hearing a sermon at Westminster-Abbey, to which the protector went in very great state. He received this house of commons in the painted chamber, where he gave them a full account of the nature of that government which he had thought fit to establish, &c. When they came to the house, they fell to debating, whether the supreme legislative power of the kingdom should be in a single person, or a parliament; which alarming the protector, who found himself in danger of being deposed by a vote of this new parliament, he caused a guard to be set at the door, on the 12th of the same month, to prevent their going into the House of Commons; then sent for them into the painted chamber, where he gave them a very sharp rebuke; nor did he permit any to go into the house afterwards, before they had taken an oath to be faithful to the protector and his government. By the instrument of government, the parliament was to sit five months; but finding they were about to take away his power, and would give him no money, he, Jan. 23, sent for them once more into the painted chamber, where after a long and bitter speech he dissolved them.

The opening of 1655 proved but cloudy: the dissolution of the parliament stirred all the ill blood in the kingdom, so that Cromwell found himself beset with conspiracies on all sides, and by all parties; but he had the good luck to discover them, before they could be executed. Upon Feb. 13, he went to Guildhall; and



declared, that the republicans and cavaliers had formed designs against his person. Of the former, major John Wildman, who had been an intimate friend of his, was seized while penning a paper, entitled, "A Declaration of the People of England against the Tyrant Oliver Cromwell;" and other violent men of that party he imprisoned, but was afraid of doing more. As to the royalists, he suffered them to go on a little; for, by the help of one Manning, who was his spy in the court of Charles II. he was so well acquainted with their projects, as to put them upon measures which turned to his own account. And this is a true solution of that insurrection which broke out at Salisbury, where the king was proclaimed, and Cromwell's judges seized; which act of open force left no doubt with the public, that there were designs against the protector. For this insurrection several persons suffered death; and hence the protector, who had hitherto shewn an inclination to govern as a lawful prince if he could, seemed to lay aside his disposition, and no longer to make any difficulty of supporting his authority in any manner and by any means. In the spring of this year was carried into execution that famous expedition, by which the protector hoped to make himself master of the Spanish West-Indies; where, though his forces did not succeed in their main design, yet they made themselves masters of Jamaica, which island has remained ever since part of the British dominions. The alliance which had been so long in treaty with the crown of France, was signed Nov. 24, 1655, and proclaimed the 28th; by which it was stipulated, that Cromwell should send over a body of English troops, to act in conjunction with the French against the Spaniards in the Low Countries; and that, on the other hand, the French king should oblige the royal family to quit his dominions. The new king of Sweden sent over an ambassador to compliment the protector. He was most graciously received; but the intended visit of queen Christina, who had just resigned the crown, he judged proper to avoid. The glorious successes of admiral Blake in the Mediterranean, and the great sums he recovered from several powers for depredations committed by their subjects on the English merchants, did much honour to the protector's government; and, to conclude the transactions of this year, it must be allowed, that how much soever he might be disliked at home, his reputation at this time was very great abroad.

The loss he sustained in the discovery of Manning, whom king Charles caused to be shot for corresponding with Thurloe, was most effectually repaired by a person of superior character, who was chancellor Hyde's great correspondent, and supposed to be one of the most active and determined royalists in England. Though the war with Spain under Blake's management had brought two millions of money into the protector's coffer, he still felt some wants, which he judged nothing but a parliament could supply;

supply ; and having concerted more effectual methods, as he conceived, for bending them to his will, than had been practised before the last, he fixed the meeting of that assembly Sept. 19, 1656. It met accordingly ; but with a guard posted at the door of the house, who suffered none to enter, till they had taken the oaths prepared for them, by which many were excluded. The parliament, however, chose a speaker, passed an act for disannulling the king's title, another for the security of his highness's person, and several money bills : for all which the protector gave them his most gracious thanks. About the close of this year a new plot was either discovered or invented, for which one Miles Sindercombe was condemned ; but he disappointed the protector, by poisoning himself the night before he was to be executed. In the spring of 1657, it plainly appeared what the protector aimed at, by the pains he had taken with the parliament ; for now a kind of legislative settlement of the government was upon the carpet, under the title of " The humble Petition and Advice ;" in which there was a blank for the supreme governor's title, and a clause prepared to countenance the establishing something like peers, under the name of the other house. At length the whole came to light ; for one alderman Pack, deep in all the jobs of the government, moved that the first blank might be filled up with the word *King*. This was violently opposed by the army-members ; but at length, after various debates, carried, as well as the clause empowering him to make something like lords ; and in this form the petition was presented to his highness, who desired some time to consider before he gave his answer. The protector would have been glad to have had the kingship forced upon him, but that he found some of his best friends and nearest relations averse to it ; who carried their opposition so far, as to promote a petition from the army to the parliament against it. This determined Cromwell to refuse that honour which he had been so long seeking ; and therefore, May 8, 1657, he told them in the banquetting-house, that he could not with a good conscience accept the government under the title of king. The parliament then thought proper to fill up the blank with his former title of protector ; and his highness himself, that all the pains he had taken might not absolutely be thrown away, resolved upon a new inauguration, which was accordingly performed June 26, 1657, in Westminster-Hall, with all the pomp and solemnity of a coronation. After this, the House of Commons adjourned to Jan. 20th following, in order to give the protector time to regulate all things according to the new system ; with a view to which he summoned his two sons, and others, to take their seats in the other house. This year he was extremely disconcerted with a small treatise, which captain Titus, under the name of William Allen, published with this title, " Killing no Murder : " in which was shewn so plainly, that one who had vio-

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lated all laws, could derive protection from no law, that Oliver thenceforwards believed himself in continual danger. But his attempt to apprehend the true author failed of success.

In the beginning of 1658, he pleased himself with the hopes of being once at the head of an assembly, somewhat resembling the ancient parliaments of England; and, pursuant to their own adjournment, the commons met on Jan. 20, as the other house also did, agreeably to the writs of summons issued by the lord protector. He sent for them by the black rod, and began his speech with the pompous words, "My lords, and you the knights, citizens, and burgeses of the House of Commons, &c." All this only served to shew that his administration was founded in military force and nothing else: for the ancient nobility would not resume their seats in such company as he had assigned them; and the House of Commons would have nothing to do with the new nobles in the other house; and the new nobles could do nothing by themselves. Thus in less than a fortnight the new system was in a fair way of being pulled to pieces; and this occasioned the protector to come, Feb. 4th, and to dissolve them with great bitterness of speech and sorrow of heart: for now he plainly saw, that a regular establishment was a thing impracticable. Some further designs against him were soon after discovered, not of the cavaliers only, but of the fifth-monarchy men also. With the latter he was obliged to observe some measures; the former he delivered over to a high court of justice. By the sentence of that court, Dr. Hewett, a divine of the church of England, suffered death for contumacy, June 8, 1658; having refused to plead, or to own the jurisdiction of the court. Aug. 6, the protector's favourite daughter Elizabeth, wife of John Claypole, Esq; of Narborough, in Northamptonshire, died, which affected him greatly on more accounts than one. For her illness being very painful, disordered her mind not a little; and in her deliriums she exclaimed vehemently against him for his cruelties, and especially for the death of Dr. Hewett, on whose behalf she had made the most importunate intercessions. He is said to have been, from that time, wholly altered, and daily more reserved and suspicious: so that while at Hampton-Court, he fell into a kind of slow fever, which soon degenerated into a tertian ague. Being removed to London, he became much worse, grew first lethargic, then delirious; and after recovering a little, but not enough to give any distinct directions about public affairs, he died Sept. 3, 1658, aged somewhat more than 59 years. A little before his death, the physicians awakened the privy-council, by representing the danger he was in; and at an appointed time he was urged to name his successor. But when in a drowsy fit he answered out of purpose, they again asked him, if he did not name Richard his eldest son for his successor; to which he answered, Yes. Then being asked where his will was, which heretofore

heretofore he had made concerning the heirs of the kingdom, he sent to look for it in his closet and other places, but in vain; for he had either burnt it, or somebody had stolen it. It has been imagined that Cromwell was poisoned, but without any reason. A very pompous funeral was ordered at the public expence, and performed from Somerset-House, with a splendor superior to any that has been bestowed on crowned heads.

Odious as Cromwell's reign had been, many marks of public approbation were bestowed upon his memory. Clarendon calls him a brave wicked man: and Burnet is of opinion, that "his life and his arts were exhausted together; and that, if he had lived longer, he would scarce have been able to preserve his power." He shewed a great respect for learning and learned men, without affecting to be learned himself. His letters however are the best testimonies of his parts; for they are varied in their style in a wonderful manner, exactly adapted to the purposes for which they were written, and the persons to whom they were addressed. His public speeches were long, dark, and perplexed; and though mixed with the cant of the times, yet have sentiments in them, which shew a superiority of understanding. In his conversation he was easy and pleasant, and could unbend himself without losing his dignity. He made an excellent choice in those he employed, but trusted none of them further than was necessary.

He had many children, of whom six, Richard, Henry, Bridget, Elizabeth, Mary, Frances, lived to advanced ages. He married all his daughters well, and was kind to their husbands; but it is said, that he gave them no fortunes.

CROMWELL (RICHARD), eldest son of Oliver, and for a short time, successor to his father, as lord protector of the commonwealth of England, Scotland, and Ireland, and of the dominions and territories thereunto belonging, was born at Huntingdon, October 4, 1626. His grammatical education, together with that of two of his brothers, was completed at Felsted, in Essex, whither he was sent, that he might be under the inspection of his paternal grandfather, Sir James Bouchier, who resided at that place. On the 27th of May 1647, when he was far advanced in the twenty-first year of his age, he was admitted to the society of Lincoln's-Inn, where he did not distinguish himself by the closeness of his application, or his ardent prosecution of legal knowledge. When that unfortunate monarch, Charles I. was condemned to death, Richard, it is said, was so struck with the horror of his approaching fate, that he threw himself upon his knees, and pleaded the cause of fallen majesty. But Oliver was not a man who could be diverted, by the entreaties and tears of his son, from executing the purpose he had formed.

Soon after the king's death, Richard Cromwell, in consequence  
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of the eminence to which his family was now rising, obtained a very eligible marriage with Dorothy, the eldest daughter of Richard Major, of Hursley, in the county of Hants, who brought him a considerable fortune. After his marriage, he retired to Hursley, where he resided for some years, and became entirely the country gentleman; indulging himself in hunting, hawking, and the other rural sports of the age. Upon his father's advancement to the protectorship, he was chosen to represent the counties of Monmouth and Southampton; and November 11, 1655, he was made first lord of trade and navigation. In August, 1656, he was returned one of the county members for Hants, as well as representative for the university of Cambridge. The next year, he had a narrow escape from being crushed to death, by the giving way of the stairs of the banquetting-house, when the members of parliament were going to pay their respects to Oliver. Some of his bones were broken by this accident; but having the advantage of youth and a good constitution in his favour, his health and strength were speedily restored.

The protector having resigned the chancellorship of the university of Oxford, on the third of July 1657, that learned body manifested their regard for the family of his highness, by choosing Richard for his successor. At the same time, to do him still greater honour, Richard was created a master of arts, in a convocation of doctors and masters of the university, assembled at the palace for that purpose.

Richard's accession to power was followed by every apparent testimony of attachment and affection. On the twenty-seventh of January 1658-9, the parliament met, according to appointment, and Richard came to Westminster with the same state and solemnity that Oliver had done.

When the republicans became possessed of government, they sent to desire Richard to quit the palace of Whitehall, not thinking it safe that one who had been invested with sovereignty should continue in the residence of the ancient kings, and that too in the metropolis. He was ordered, likewise, to surrender up his great seal, which he accordingly did on the 14th of May, when it was broken in pieces. At first he entertained thoughts of flying; but Fleetwood, whom he acquainted with his design, advised him to remain; assuring him that there was no intention of taking away his life, and that a fortune would be settled upon him adequate to his moderate wishes. This might occasion his continuing still at Whitehall, which displeasing the parliament, the former order to leave it was renewed on the twenty-first of May; but to sweeten the message, the lord-chief-justice St. John, and another gentleman, were commissioned to promise, that, upon his compliance, provision should be made for the payment of his debts, and an honourable subsistence be procured for himself and family. Upon this

this he sent a submission in writing, declaring his free acquiescence in the change that had been made, and engaging to demean himself with all peaceableness under the present government. His act of submission was accompanied with a schedule of his debts. Richard stood at this time in need of being protected by parliament, as he now felt all the inconveniences of the involved state of his affairs; for the creditors, to whom he was indebted on account of the pompous funeral of his father, became extremely clamorous; and one of them had the boldness to issue out a writ against him.

As Richard was sensible how obnoxious he must be to a monarch who was come home to take possession of the kingdoms which for so many years had been withheld from him, and the sovereignty of which had been occupied by the Cromwell's, he judged it prudent to retire to the continent. He transported himself to France, and, resided some years at Paris, untaken notice of, and indeed unknown, living in a most obscure condition and disguise, not owning his name, nor having above one servant to attend upon him. When there happened to be a rumour and apprehension that a war was likely to fall out between England and France, Richard determined to quit that country, and to remove to some neutral place. The city he pitched upon was Geneva, to which he made his way by Bourdeaux, and through the province of Languedoc.

Richard did not continue long at Geneva. The alarm which occasioned his leaving France proving groundless, he returned to that country; where he resided (with the exception of another short interval spent at Geneva, and for the same reason) till about the year 1680. At this time, having overcome his pecuniary difficulties, and knowing the unpopularity of the court, he ventured to return to England. The place which he fixed upon for his residence was Cheshunt in Hertfordshire, a village within twelve miles of London. Here he lived under the name of Richard Clark, Esq; and was little known, excepting by a few select friends.

In 1705, he lost his only son Oliver, who died on the 11th of May, having never married. By this event Richard became entitled to a life estate in the manor of Hursley, which, having been part of his wife's jointure, had devolved to Oliver, in right of his mother. In consequence of his son's decease, the old gentleman sent his youngest daughter to take possession of the estate; which she accordingly did; but not, it seems, with a view of surrendering it to her father. She and her sisters, it is said, forgetting their duty, and even the dictates of humanity, refused to give it up to him; alleging that he was superannuated, and proposing to allow him a small yearly sum. This conduct was the more criminal, as he had ever been very fond of his children, and



had treated them with the greatest tenderness and affection. The advanced age of Richard did not prevent him from behaving, on the present occasion, with a becoming spirit. He scorned to submit to the award of his daughters, and a process at law was the consequence. A decree was given in favour of Richard, accompanied with some severe strictures on the shameful treatment he had received from his daughters.

Richard Cromwell enjoyed a good state of health to the latest period of his life; and his activity was so great, that at fourscore, he could gallop his horse for several miles together. He died at Cheshunt in Hertfordshire, the 12th of July 1712, in the eighty-sixth year of his age. His remains were conducted with considerable funeral pomp, to Hursley, and deposited in the chancel of that church, near to those of his lady.

**CROMWELL (HENRY)**, the youngest surviving son of the protector Oliver, and, for a short time, lord deputy and lord lieutenant of the kingdom of Ireland, was born at Huntingdon on the 20th of January 1627-28. His education, together with that of his brothers, was finished at Felsted-School, in the county of Essex. Being of a military disposition, his father placed him in the army of the parliament at the age of sixteen; and, in 1647, when he had not completed his twentieth year, he had risen to be captain of the general Sir Thomas Fairfax's life-guard. In August 1649, he accompanied Oliver into Ireland, to quell the Roman-Catholic rebellion, having, at that time, attained to the rank of a colonel. Whilst he was in this service, he made an attack, in conjunction with lord Broghill, upon the quarters of the enemy, in which a hundred and sixty of them were killed. At the same time, a hundred and twenty foot, with their officers, and a hundred and fifty gallant horse, were taken prisoners. This action took place in April 1650; and in the following year Henry Cromwell assisted at the siege of Limerick. When the little, or Barebones Parliament, as it was called, assembled, in 1653, he was returned one of the representatives for the kingdom of Ireland. In the same year he was sent again into that island, for the purpose of examining its condition, of discovering the temper of the people, and of reconciling them to the government of his father. This was a delicate and difficult task; but he performed it with admirable wisdom and discretion.

Soon after Henry Cromwell had returned to England, in 1653, he married a daughter of Sir Francis Ruffel, Bart. and for some time chiefly resided at Whitehall. Part of 1654 was spent by him at his father-in-law's seat, at Chippenham in Cambridgeshire; and in this year he was appointed one of the visitors who were sent by the protector to the university of Cambridge. In the same year he was chosen one of the representatives in parliament for  
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that university. In 1655, he was again sent into Ireland, though with no other commission than that of major-general, to prevent the governors of that kingdom, and Fleetwood in particular, from being disgusted.

Great caution and secrecy were used by Henry Cromwell, for some time, to cover the real business on which he was sent; and it was at first thought that he only came over to command the army as major-general, under lieutenant general Fleetwood. But by degrees his designs became more and more apparent. Amidst all difficulties, Henry acted with so much skill and vigour for the public welfare, that the country was in a far more happy and prosperous condition than it had been for a long series of years. His father said, that his son was a governor from whom he himself might learn.

On the death of his father, with which event Henry appeared to have been deeply affected, he took care to have his brother Richard's accession to the protectorate proclaimed and acknowledged with all due solemnity in Ireland; and the same assurances of support were renewed to the new sovereign, which had been given to Oliver. His commission to the government of Ireland was now renewed under the title of lord-lieutenant. He had administered the government with so great a disregard to his private interest, that he could not immediately command as much money as would be sufficient to defray the expences of his voyage home.

After Henry Cromwell had arrived in England, and waited on the parliament, he retired into the country, where he continued without taking any part in the various succeeding revolutions. For some years he resided with his father and brother-in-law, Sir Francis and Sir John Russel, after which he removed to his estate at Spinney-Abbey, near Soham, in Cambridgeshire.

He died of the stone, March 25, 1674, aged forty-seven, and was buried within the communion-rails of Wicken-Church, close to his mother. His lady died April 7, 1687, aged fifty-two, and was buried by him.

CROSS (MICHAEL), an English artist, and famous copier of paintings, who flourished in the reigns of Charles I. and Charles II. A pleasant story goes of him, that being employed by the first of these kings to copy several eminent pieces in Italy, and having leave of the state of Venice to copy the celebrated Madonna of Raphael in St. Mark's church, he performed the task so admirably well, that he is said to have put a trick upon the Italians, by leaving his copy, and bringing away the original; and that several messengers were sent after him, but that he had got the start of them so far as to carry it clear off. This picture was afterwards, in Oliver Cromwell's days, bought by the Spanish ambassador, when the king's goods were exposed to sale. Cross copied likewise



Titian's Europa, and other celebrated pieces, admirably well. Lewis Crofs, who died 1724, repainted a little picture of Mary, queen of Scots, in the possession of the duke of Hamilton, and was ordered to make it as handsome as he could; which he did, and innumerable copies have been made from it.

**CROUSAZ** (JOHN PETER DE), a celebrated philosopher and mathematician, was descended of an ancient and genteel family, and born at Laufanne in Switzerland, April 13, 1663. His father educated him with great care; and, designing him for the profession of arms, had him particularly instructed in every thing relating to the military art. Croufaz however had no taste for soldiering, but on the contrary, a great love of letters and study: which being observed by his father, he was left to follow the bent of his natural inclination. He studied under several ingenious masters successively; and the reading of Des Cartes's works made him apply himself with great earnestness to philosophy and mathematics, in which he made a considerable progress. Some time after he went to Geneva, to Holland, to France; and at Paris became acquainted with Malbranche and other eminent men. Returning to his own country, he was made an honorary professor. In 1699, he was chosen professor of Greek and of philosophy at Bern; afterwards rector of the academy of Laufanne in 1706, and 1722, and mathematical and philosophical professor at Groningen in 1724. Two years after, he was nominated a foreign member of the Royal Academy of Sciences at Paris; about which time he was pitched upon to be tutor to prince Frederic of Hesse-Cassel, nephew of the king of Sweden. He managed the education of this illustrious person to the year 1732, when he was appointed by that king counsellor of his embassies. In 1737, he became professor of philosophy and mathematics in the academy of Laufanne; where he died in 1748, aged 85 years.

He was the author of many works; as, 1. "An Essay upon Logic, Amsterd. 1712." Which afterwards he enlarged into 6 vols. 8vo. but, some time before his death, he contracted these six volumes into one. 2. "A Treatise upon Beauty," 2 vols. 12mo. 3. "A Treatise upon the Education of Children," 2 vols. 12mo. 4. "An Examination of a Treatise upon the Liberty of Thinking," in 8vo. 5. "An Examination of Ancient and Modern Pyrrhonism," in folio 6. "Sermons; several of which relate to the truth of the Christian religion." 7. "Miscellaneous Works." 8. "A Commentary upon Pope's Essay on Man." 9. "Several Pieces upon Philosophy and Mathematics."

**CROWNE** (JOHN), an American, was the son of an Independent minister in Nova Scotia. Being a man of some genius, and impatient of the gloomy education he received in that country, he  
resolved

resolved upon coming to England, to try if he could not make his fortune by his wits. At first, his necessities being extremely urgent, he was obliged to become gentleman-usher to an old independent lady; but he soon grew as weary of that precise office, as he was of the discipline of Nova Scotia. He set himself therefore to writing; and presently made himself so known to the court and the town, that he was nominated by Charles II. to write "*The Masque of Calypso*." Upon the breaking out of the two parties, after the pretended discovery of the Popish plot, the favour Crowne was in at court, induced him to embrace the tory party; about which time he wrote a comedy called, "*The City Politics*," in order to satirize and expose the whigs. This comedy was by many intrigues of the partymen hindered from appearing upon the stage, till the king himself laid his absolute commands on the lord chamberlain to have it acted immediately.

About the latter end of this reign, Crowne, tired out with writing, and desirous to shelter himself from the resentment of many enemies he had made by his "*City Politics*," ventured to address the king himself, for an establishment in some office, that might be a security to him for life. The king answered, he should be provided for; but added, that he would first see another comedy. Crowne endeavoured to excuse himself by telling the king, that he plotted slowly and awkwardly. His majesty replied, that he would help him to a plot; and so put into his hand the Spanish comedy, called "*Non pued effer*," out of which Crowne took the comedy of "*Sir Courtly Nice*." The play was just ready to appear to the world; and Crowne extremely delighted to think, that he was going to be made happy the remaining part of his life, by the performance of the king's promise. But upon the last day of the rehearsal, he met Underhill the player coming from the house, as he was going to it; upon which, reprimanding him for neglecting so considerable a part as he had in the comedy, and upon the last day too; "Lord Sir, says Underhill, "we are all undone." How!" says Crowne, "is the playhouse on fire?" "The whole nation," replies the player, "will quickly be so, for the king is dead." The king's death ruined Crowne, who had now nothing but his wits to live on for the remaining part of his life. It is not certain when he died, but supposed to be somewhere about 1703. He was the author of 17 plays, some of which were acted with great success; of "*The Church Scuffle*, an heroic Poem;" and two others, called "*Pandion and Amphignia*," and "*Dæneids*."

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CROXALL (*Dr. SAMUEL*), was the son of Samuel Croxall, rector of Hanworth in Middlesex, and Walton upon Thames in Surrey, in the last of which places young Samuel was born. He

received



received his early education at Eton-School, and thence was sent to St. John's-College in Cambridge. Croxall had not long quitted the university, ere he was instituted to the vicarage of Hampton in Middlesex, and afterwards, Feb. 1730-31, to the united parishes of St. Mary Somerset and St. Mary Mounthaw, in London, both which he held till his death. He was also chancellor, prebendary, canon residentiary, and portionist of the church of Hereford; in 1732, was made archdeacon of Salop, and chaplain to the king; and in Feb. 1734, obtained the vicarage of Selleck in Herefordshire. He published six sermons, and having early imbibed a strong attachment to the whig interest, he employed his pen in favour of that party during the latter end of queen Anne's reign; and published "Two original Cantos, in imitation of Spenser's *"Fairy Queen,"* as a satire on the earl of Oxford's administration. In 1715, he addressed a poem to the duke of Argyle, upon his obtaining a victory over the rebels; and the same year published "*The Vision,*" a poem, addressed to the earl of Halifax. In 1720, he published "*The Fair Circassian,*" in 4to. dedicated to Mrs. Anna Maria Mordaunt, with whom it is said he became enamoured; in 1722, a collection of "*Fables of Æsop and others, translated into English.*" He wrote all the dedications prefixed to the "*Select Novels,*" printed for Watts, 1729; and was the author of "*Scripture Politics,*" 1735, 8vo. His latest publication was "*The Royal Manual;*" in the preface of which he endeavours to shew, that it was composed by the famous Andrew Marvel, found among his MSS. but it was generally believed to be written by himself. He died February 13, 1732, at an advanced age.

CROZE (MATHURIN VEYSSIERE LA), the son of a merchant, but a most learned person, was born at Nantz in 1661; and, after a voyage to America, became a Benedictine of the congregation of St. Maur in 1678. He was already knowing in many languages, ancient and modern; his learning extensive and solid; and these, joined to a free and independent way of thinking, and perhaps some little disgusts, which are commonly a motive in these cases, induced him to quit his order and his religion in 1696. He made his abjuration at Basil; passed from thence to Berlin, where he taught youth; became librarian to the king of Prussia; married a young woman of Dauphiné; was made professor of philosophy at Berlin in 1724; and died there in 1739, aged 78. Of a great number of works, the principal are, 1. "*Dissertations Historiques sur different Sujets,*" 4to. 2. "*Entretiens sur divers Sujets d'Histoire.*" 3. "*An Armenian Dictionary,*" in 4to. He was 12 years in compiling it. 4. "*Histoire du Christianisme des Indes,*" 12mo. 5. "*Histoire du Christianisme d'Ethiope et d'Armenie,*" 8vo. &c.

CRUDEN

CRUDEN (ALEXANDER), whose literary labours will ever entitle him to the veneration of all the students of the sacred writings, was the second son of Mr. William Cruden, merchant, and one of the baillies of Aberdeen, an office similar to that of alderman in England, and was born in the year 1701. He received his education in the grammar-school of Aberdeen, and was a school-fellow with the late George, earl Marischal, and James, afterwards the celebrated field-mareschal Keith, who in the school catalogue were distinguished by Dominus Georgius Keith, and Magister Jacobus Keith. At the expiration of the usual number of years, Mr. Cruden entered as student of Marischal-College. From his close attendance at the divinity lectures of Mr. Blackwell, he appears to have had thoughts of the church, as a profession; and although prevented by the melancholy change of mind which took place about this time, he preserved through the whole of life the impression that he was appointed by heaven to preach the gospel and reform mankind.

It is uncertain to what that insanity which now appeared in his words and actions, and which with few intervals accompanied him to his grave, is to be attributed. Some thought it was occasioned by the bite of a mad dog; but nothing can be gathered from the history of that dreadful distemper, which favours this opinion. Others derived his madness from disappointment in a love affair, but it is uncertain whether this operated as a cause or consequence. Some uncommon circumstances with which it was attended, however, will apologize for making mention of it in this place. The object of his affection was the daughter of a clergyman of Aberdeen. Cruden courted her with enthusiasm and perseverance, but the lady thought proper to reject his addresses, and his behaviour becoming outrageous and troublesome, her father ordered his doors to be shut against him. This increased his passion, and his friends soon found it necessary to confine him for a considerable time in prison. The young lady in the mean while became pregnant, which was with too much reason attributed to a criminal intercourse with her own brother. She was sent into the country, and never returned. That Mr. Cruden shared in the general horror which this event produced may easily be believed. He never mentioned the name of the unhappy woman, but with the bitterest grief and most tender compassion.

On his release from confinement, he gave up the pursuit of his studies at Aberdeen, and resolved to leave his native country. In the year 1722 he came to London, and engaged in several families as private tutor to young persons at school, or who were intended for the university. In this employment he spent some years in the Isle of Man. In the year 1732, we find him in London again, as corrector of the press and bookseller. His shop was under the Royal-Exchange. While in this situation an incident happened, which Mr. Cruden numbered among the most remarkable occurrences of his life. A  
gentleman



gentleman from Aberdeen, who wished to serve Cruden, offered to introduce him to a merchant near the Royal-Exchange, a near relation of the young lady above-mentioned. When they knocked at the door of this merchant's house, it was opened by the young lady herself, who, unknown to Mr. Cruden or his friend, had found an asylum here. Mr. Cruden started back, with visible signs of wonder, and agony, and grasping his friend's hand, exclaimed wildly, "Ah! she has still her fine black eyes." It is perhaps unnecessary to add, that his hopes of intimacy in this family were now at an end. He did not then, or ever after, enter the house, nor court the acquaintance of its owner, who was indeed a younger brother of the lady.

The year after, he began to compile that great work, which indeed he had long meditated, "A complete Concordance of the Holy Scriptures of the Old and New Testaments." If the merit of labour only be given to this work, it must be acknowledged that it required labour to which it was impossible to make any addition, and perseverance that knows no interval. Mr. Cruden was well qualified for such an undertaking; for habits of industry were familiar to him, and his inclination led him to form the plan, and indeed to execute the whole before he had received any encouragement from the public. The first edition was published in the year 1737. The preface explains his plan and his views in publishing. The book was dedicated to queen Caroline, who had given the author some reason to expect a gratuity on its being presented to her. But a very few days before its publication the queen died, and Cruden lost his patroness. His affairs were now embarrassed; the time he had bestowed on his work was not productive of immediate profit, and his reward was no longer to be expected; for that he did expect a reward from her majesty appeared by visible symptoms of the keenest disappointment. He disposed of his stock in trade and shut up his shop. Without employment, without friends, and without hope, he became again a prey to his phrenetic disorder, and it was found necessary to confine him in a private mad-house at Bethnal-Green. As soon as he was released he took revenge on his keepers, and on those who were the cause of his confinement, by publishing a pamphlet, entitled "The London Citizen exceedingly injured, giving an Account of his Adventures during the Time of his severe and long Campaign at Bethnal-Green, for nine Weeks and six Days, the Citizen being sent thither in March 1738, by Robert Wightman, a notoriously conceited whimsical man, where he was chained, hand-cuffed, straight-waistcoated, and imprisoned, &c." He also commenced an action against Dr. Monro, and other defendants, which was tried at Westminster-Hall, July 17, 1739, when a verdict was given in favour of the defendants. After the verdict was given, Cruden said, "I trust in God." The chief justice, Sir William Lee, replied, "I wish you had trusted more in God, and not

not have come hither." Mr. Cruden had recourse again to his pen, and published an account of the trial with remarks on the œconomy of private madhouses, which he dedicated to the late king.

After this he lived chiefly by correcting the press, and under his inspection several editions of the Greek and Roman classics were published with great accuracy. He rendered himself useful to the booksellers and printers in various ways. His manners were inoffensive: he was always to be trusted, and performed his engagements with strict fidelity. In these occupations he employed several years, until the return of his disorder obliged his friends a third time to shut him up in a madhouse. When he was released, he published his case with the whimsical title of "The Adventures of Alexander the Corrector." Three parts afterward appeared under the same title. It is not easy to characterise them. They are a faithful transcript of a wild mind, various, whimsical, serious, and jocose. His madness was *sui generis*. We find nothing like it in the annals of medicine, nor can it be accounted for on any known principles of physiology. The faculty are seldom called in, and seldom attend to cases like that of Cruden; and the world either laughed at or pitied him: in his worst paroxysms he was perfectly harmless, and it is more than probable that the severity of confinement, unnecessarily added to his disorder.

In September 1753, when last released, he undertook what was more difficult to effect than all his former attempts. He endeavoured to persuade one or two of his friends who had confined him, to submit to be imprisoned in Newgate, as a compensation for the injuries they had brought upon him. To his sister he proposed what he thought very mild terms; she was to have her choice of four prisons; Newgate, Reading and Aylesbury jails, and the prison in Windsor-Castle. When he found that his persuasions were of no avail, he commenced an action against her and three others, and stated his damages at 10,000*l*. The cause was tried in February 1754, and a verdict given in favour of the defendants. Cruden had now no remedy but in an appeal to the public: accordingly he published an account of this trial in a sixpenny pamphlet, dedicated to the king. He went to St. James's Palace to present it, but was prevented, and denied the honour of knighthood, to which, at this time, he aspired.

His phrenzy, indeed, was now at its height. He called himself "Alexander the Corrector," and gave out that he was commissioned by heaven to reform the manners of the age, particularly to restore the due observance of the sabbath. To raise the public belief in his favour, he produced and printed certain prophecies of eminent ministers and others, all anonymous, or with the initials only of names. The substance of these prophecies was, that "Mr. Cruden was to be a second Joseph; to be a great man at court, and to perform great things for the spiritual Israel in this sinful Egypt, &c."



Furnished with such credentials, he went to Oxford and Cambridge, and exhorted the ladies and gentlemen, whom he found in the public walks on the sabbath, to go home and keep that day holy. But his advice was not welcomed as he wished. And on one occasion he narrowly escaped corporal chastisement, for having been too bold in his addresses to a young lady, who happened to be walking with a student in Clare-Hall walks. He generally followed his advice with a denunciation of eternal wrath in case of non-compliance.

On his return to London his ambition increased; for ambition he certainly indulged, from the idea that he was destined to a superior station in life; and the general election approaching, Mr. Cruden determined to stand candidate for the city of London, and in a common-hall was nominated by Mr. Sheriff Chitty, whom he had importuned to do this office for him. What will be thought very remarkable, Mr. Cruden had the satisfaction to see several hands held up for him; but he declined the poll which was instituted by the other party, and consequently lost his election. It is scarcely possible to record this event with historical gravity; but it is worthy of notice, that he had actually received promises of support, and was comforted by the reflection, as he says himself, that if he had not the hands, he had the hearts of the citizens. One of his advertisements on this occasion is too curious not to be preserved; it being a specimen of his manner of speaking and writing when his frenzy was at its height. It is as follows:

“Gentlemen of the Livery,

“I have acquainted the sheriffs of my humbly proposing to be a candidate for one of the representatives in parliament of the city of London: which may be looked upon as an extraordinary step. This is not denied, but I trust I am under the direction of a gracious Providence, and I desire to be entirely resigned to the will of God, the supreme disposer of all things. In the appendix to Alexander the Corrector’s adventures, I have acquainted you with some of my motives for being a candidate, which are such as, I hope, will be approved of by every good man, as they are by my own conscience.

“If there is any just ground to hope that God will be pleased to make the corrector an instrument to reform the nation, and particularly to promote the reformation, the peace and prosperity of this great city, and to bring its inhabitants to a more religious temper and conduct, no good man in such an extraordinary case will deny the corrector his vote: and the corrector’s election may be a means to pave the way to his being a Joseph, and an useful prosperous man..

“May God be pleased to give a happy turn to the minds of the electors to act from the best principles, and to choose those who will be faithful to their trust, and study to promote the temporal and eternal happiness of the people.

“My

“ My earnest prayers are put up from time to time for your happiness in this world, and the world to come, through Jesus Christ.

“ I am, very respectfully,

“ Gentlemen,

“ Your most obedient,

“ And affectionate humble Servant,

ALEX. CRUDEN.”

North's Coffee-House,  
near Guildhall,  
April 25, 1754.

About this time, Mr. Cruden paid his addresses to a lady; but he lamented that in this, as in every other great design, he could not command success. However amid this series of wild attempts, he devoted his best hours to study. He was continually making additions to the Concordance, the second edition of which was published in 1761. At this time he was corrector of the press to the Public Advertiser, published by the late Mr. Woodfall. He laboured, indeed, incessantly at some employment or other; and apportioned his time so judiciously, that only when he appeared in public could he be said to do nothing. The business of the printing office was rarely over before one o'clock in the morning, when the paper was put to press. Cruden seldom slept more than four or five hours, and before six in the morning he might always be found turning over his Bible, adding, amending, and improving his Concordance with great and scrupulous attention: at this he continued till evening, when he went to the printing-office. This assiduous attention to useful objects, it was hoped, would restore his mind to a state of calm regularity, and in some degree this was the case. His next appearance in public will be seen with satisfaction.

In 1762, one Richard Potter, a sailor, was tried and capitally condemned at the Old-Bailey for forging, or rather uttering knowing it to be forged, a seaman's will, a crime which then, as well as now, was rarely pardoned. It appeared, however, from the evidence, that Potter was a poor illiterate creature, the tool of another, and ignorant of the nature of the crime he committed. Fortunately for him, Mr. Cruden happened to be in court, and was so firmly convinced that Potter was a proper object of the royal clemency, that he determined to interfere in his behalf.—To be more fully satisfied, however, he visited Potter in Newgate, examined him, and found that his crime was the crime of ignorance, without any evil intention on his part. But it was not to save him from the sentence of the law only that Cruden meditated. He prayed with him, exhorted him, taught him the principles of religion, and gave him a proper sense of the wickedness of his past life, and the enormity of the crime for which he was condemned: in a word, he made a convert of a poor wretch who had scarcely ever heard of a God. He then began to devise means to obtain a pardon, and improbable



as it appeared, his repeated applications succeeded, and Potter's sentence was changed into transportation. Mr. Cruden accompanied his petition to the earl of Halifax, then secretary of state, with a copy of the second edition of the Concordance, to which was prefixed an elegant Latin dedication to his lordship. The tenderness with which Mr. Cruden visited, exhorted, fed, and cloathed his pupil, the anxiety he felt, and the unceasing importunity of his applications to every person that could be useful to Potter, deserve to be remembered with approbation, and to reconcile us to all his oddities. A particular account of the whole affair was published the same year, entitled, "The History of Richard Potter," &c.

The success Mr. Cruden had enjoyed in reforming this poor criminal, induced him to continue his labours among the other felons in Newgate. He visited them every day, gave them New Testaments, catechisms, &c. catechised them, and bestowed small pecuniary rewards on the most apt scholar. His labour, however, was lost; the books were soon exchanged for money, and the money spent in drinking; and Cruden discontinued his practice when he found it produced no better effects. A regard for the eternal welfare of his fellow-creatures, was a predominant feature in his character. He was peculiarly elated when he had succeeded in rescuing any poor creature from the barbarity of ignorance or the practice of wickedness. Of this we have another instance, but at what period it happened cannot now be remembered. Returning one Sunday evening from a place of worship, he accidentally met with a man whose looks betrayed anxious sorrow, melancholy, and as Cruden imagined, despair. He immediately accosted the man, and drew from him a confession that the extreme poverty of his family, and other causes, had driven him to the desperate resolution of committing suicide. Mr. Cruden expostulated with him, displayed the wickedness of his intention, and administered such friendly consolation, accompanied with pecuniary assistance and a promise of future support, that the poor man became cheerful, resigned, and hopeful. In such acts Mr. Cruden delighted.

At the time when the disputes between Mr. Wilkes and the government agitated the nation, Mr. Cruden wrote a small pamphlet against that gentleman, whom he never could hear named with patience. He testified his aversion to him in a way peculiar to himself, by effacing No. 45, wherever he found it chalked on doors or window-shutters. His instrument was a large piece of sponge, which he carried in his pocket, partly for this purpose, and partly that no words, offensive to good morals, might be allowed to disgrace the walls, doors, &c. of the metropolis. This employment rendered his walks through the city very tedious.

In the year 1769, he visited Aberdeen, the place of his nativity, and in a public hall gave a lecture on the cause of reformation; contended that he was born to reform the age, and exhorted all  
ranks



ranks to amend their ways. There was nothing in this advice improper or absurd—but Mr. Cruden's manner was always at variance with his matter, and he met with no better success here than in other places. Many anecdotes are related of his labours here. Among others, he printed the fourth commandment in the form of a hand-bill, and distributed them to all persons, without distinction, whom he met in the streets on a Sunday. To a young clergyman whom Cruden thought too conceited and modern, he very gravely and formally presented a little catechism, used by children in Scotland, called, "The Mother's Catechism," dedicated to the young and ignorant. For young people he always had his pockets full of religious tracts, such as Guyse's Sermons, &c. which he bestowed with pleasure on such as promised to read them.

After residing about a year at Aberdeen he returned to London, and took lodgings in Camden-Street, Islington, where he died. In the morning of Thursday, Nov. 1; 1770, he was found dead on his knees, apparently in the posture of prayer. He had complained for some days of an asthmatic affection, but it did not seem attended with danger. As he never married, he bequeathed his moderate savings to his relations, except a certain sum to the city of Aberdeen, to be employed in the purchase of religious books for the use of the poor; and he founded a bursary (or exhibition) of five pounds sterling per annum, to assist in educating a student at the Marischal-College. The bursary was to be obtained on certain terms specified in his will, one of which was a perfect acquaintance with Vincent's catechism.

In private life, Mr. Cruden was courteous and affable, prone to give his opinions, and firm in all his religious persuasions. To the poor he was as liberal of his money as of his advice: he seldom, indeed, separated the one from the other. His concern for them must have been sincere, for interest he could have none; and his generosity must have been pure, for he often gave more than he retained for his own uses. To such young men, especially from Aberdeen, as were recommended to him, he acted like a father or affectionate friend or tutor. Among men of genius he cannot be classed: but in his greatest labours he experienced no fatigue, and the utility of his literary projects will not admit of a dispute. His Concordance was his favourite work; and it is probable that the attention he bestowed upon it was favourable to the state of his mind, although it could not altogether prevent the return of that phrenzy which gave a certain colour to all his actions, and suggested to him those whimsical plans of reformation, and those hopes of superiority, which were as useless to himself as unprofitable to others. In conversation and in writing his style was stiff and awkward. He does not appear to have had a prompt memory, and his words came slowly. In religion he professed Calvinism, as appears from the definitions in his Concordance of the words, grace, faith, predestination,



predestination, &c. But it must be added, that he had not an intolerant spirit, and often with severity he censured the principles and practices of narrow-minded men. During the greatest part of his life in London, he joined in communion with Dr. Guyse's Independent Meeting, in Great St. Helen's; but about the year 1761-2, when age and infirmities obliged the doctor to resign, and Dr. Stafford succeeded him, Mr. Cruden attended Dr. Conder on the Pavement, Moorfields, and went to Dr. Guyse's meeting on the first Sunday of every month only, when the sacrament was administered.

**CRUSIUS**, or **KRANS** (**MARTIN**), is said to have been the first person who taught the Greek language in Germany. He was born in the diocese of Bamberg, 1526; became professor of the belles lettres at Tübingen; and died at Ellingen in 1607, aged 81. As little as his name may be known, there are some curious and useful works of his compiling. 1. "Turco-Greciæ libri octo, Basil, 1584." 2. "Annales Sueveci, ab initio rerum ad annum 1549." 3. "Germano-Græciæ libri sex, 1585," fol.

**CUDWORTH** (**RALPH**), a most learned English divine, was son of Dr. Ralph Cudworth, and born 1617, at Aller, in Somersetshire, of which place his father was rector. His mother was of the family of Machell, and had been nurse to prince Henry, eldest son of James I. His father dying when he was only seven years of age, and his mother marrying again, his education fell under his father-in-law, Dr. Stoughton, who conducted it with great care, and was very attentive to the promising genius of his son. In 1630, he was admitted pensioner of Emanuel-College, Cambridge; of which, after taking the degrees of B. A. and M. A. he was chosen fellow, and became an eminent tutor. About the year 1641, he was presented to the rectory of North-Cadbury in Somersetshire. In 1642, he gave the world the first specimen of his great abilities and learning, by publishing "A Discourse concerning the true Notion of the Lord's Supper." It was printed at London in 4to, with only the initial letters of his name. In 1644 he took the degree of B. D. upon which occasion he maintained the two following theses: 1. "Dantur boni & mali rationes æternæ & indispensabiles;" 2. "Dantur substantiæ corporeæ sua natura immortales." It appears from these questions, that he was even at that time examining and revolving in his mind those important subjects, which he so long afterwards cleared up with such uncommon penetration in his "Intellectual System," and other works still preserved in MS. The same year he was appointed master of Clare-Hall in Cambridge, in the room of Dr. Paske, who had been ejected by the parliamentary visitors. The year after, Dr. Metcalf having resigned the regius professorship of the Hebrew tongues, Cudworth

was

was unanimously nominated by the seven electors to succeed him. From this time he abandoned all the functions of a minister, and applied himself only to his academical employments and studies, especially to that of the Jewish antiquities. March 31, 1647, he preached before the House of Commons at Westminster, upon a day of public humiliation, a sermon upon 1 John ii. 3, 4, for which he had the thanks of that house returned him the same day; and which was printed the same year at Cambridge in 4to, with a dedication to the House of Commons. In 1651, he took the degree of D. D. and in 1654, was chosen master of Christ's-College in Cambridge; in which year also, it is observable that he married. He spent the remainder of his life in this station, proving highly serviceable to the university and the church of England. Jan. 1656-7, he was one of the persons nominated by a committee of the parliament, to be consulted about the English translation of the Bible. Our author had a great share in the friendship and esteem of John Thurloe, Esq. secretary of state to the protectors Oliver and Richard Cromwell; who frequently corresponded with him, and consulted him about such persons in the university, as were proper to be employed in political and civil affairs. Thus, besides several letters of recommendation remaining in MS. there is a printed one in Thurloe's "State Papers," in which he recommends to the secretary, for the place of chaplain to the English merchants at Lisbon, Mr. Zachary Cradock, afterwards provost of Eton-College, and famous for his uncommon learning and abilities as a preacher. Jan. 1658-9, he wrote a letter to secretary Thurloe, upon his design of publishing some Latin discourses in defence of Christianity against Judaism. Upon the restoration of Charles II. he wrote a copy of verses, which were published in "*Academiæ Cantabrigiænsis ΣΩΤΗΡΙΑ, five ad Carolum II. reducem, &c. gratulatio*;" and, in 1662, was presented by Sheldon, then bishop of London, to the vicarage of Ashwell in Hertfordshire. In 1678, he was installed a prebendary of Gloucester; and in this year it was, that he published at London, in folio, his famous work, entitled, "*The true intellectual System of the Universe: the first Part, wherein all the Reason and Philosophy of Atheism is confuted, and its Impossibility demonstrated.*"

Dr. Cudworth in this work was so extremely fair an antagonist, that he was supposed by some almost to betray the cause he meant to defend. Bayle, in his "*Continuation des Pensées sur les Comètes*," observed, that Cudworth by his plastic nature gave great advantage to the Atheists; and laid the foundation of a warm dispute between himself and Le Clerc upon this subject, of which we have already taken notice. (V. Le Clerc). This last-mentioned gentleman expressed his wishes, that some man of learning would translate the "*Intellectual System*" into Latin; but this design, though resolved upon and attempted by several persons in Germany, was never executed



executed till 1733, when the learned Mosheim published his translation of it. In Birch's edition, there are, besides the "Intellectual System, the following pieces of our author, viz. "A Discourse concerning the true Notion of the Lord's Supper," and "Two Sermons, on 1 John ii. 3, 4, and 1 Cor. xv. 57." to all which is prefixed "An Account of the Life and Writings of the Author by Dr. Birch."

Cudworth died at Cambridge June 26, 1688, and was interred in the chapel of Christ's-College. Hewas a man of very extensive learning, excellently skilled in the learned languages and antiquity, a good mathematician, a subtle philosopher, and a profound metaphysician. He left several posthumous works, which seem to be a continuation of his "Intellectual System; of which he had given the world only the first part. One of these was published by Chandler, bishop of Durham, 1731, in 8vo. under this title, "A Treatise concerning eternal and immutable Morality." He left also several other MSS. the titles and subjects of which are as follow: 1. "A Discourse of moral Good and Evil." 2. "Another Book of Morality, wherein Hobbes's Philosophy is explained." 3. "A Discourse of Liberty and Necessity, in which the Grounds of the atheistical Philosophy are confuted, and Morality vindicated and explained." 4. Another book "De libero Arbitrio." 5. "Upon Daniel's Prophecy of the 70 Weeks, wherein all the Interpretations of the Jews are considered and confuted, with several of some learned Christians." 6. "Of the Verity of the Christian Religion against the Jews." 7. "A Discourse of the Creation of the World, and Immortality of the Soul." 8. "Hebrew Learning." 9. "An Explanation of Hobbes's Notion of God, and of the Extension of Spirits."

Our author had several sons, who probably died young; but he left one daughter, Damaris, who became second wife to Sir Francis Masham, of Oates, in the county of Essex, bart. This lady had a great friendship with Locke, who died in her house at Oates, in 1704, where he had resided for several years. She was distinguished for her uncommon genius and learning; and in 1696, published in 12mo, without her name, "A Discourse concerning the Love of God:" containing 126 pages, besides the preface. It was translated into French by Peter Colte, and printed at Amsterdam in 1705. About 1700, she published another treatise under the title, "Occasional Thoughts in Reference to a virtuous and Christian Life," 12mo. She lies buried in the abbey church of Bath, where a monument is erected to her memory.

CUFF (HENRY), a celebrated wit and excellent scholar, but memorable chiefly for the peculiarity of his fate, was descended from a good family, though some have insinuated the contrary, and born at Hinton St. George in Somersetshire, about 1560. He

gave early marks of genius and application, and, in 1576, was admitted of Trinity-College in Oxford; where he soon distinguished himself by his knowledge of the Greek tongue, and an admirable faculty in disputing. He became in due time fellow; but he had the misfortune to lose his fellowship for a bon mot, which, in the gaiety of his heart, he happened to make upon Sir Thomas Pope, the founder of his college. Cuff's merit however was so great, and his reputation for learning so extraordinary, that he was, in 1586, elected probationer of Merton-College by Sir Henry Savile, then warden of it; and two years after made fellow. He was afterwards promoted to the Greek professorship, and chosen proctor of the university in 1594.

He left Oxford, it is supposed, for the sake of travelling in order to improve himself; when he met with the favour of the celebrated Robert, earl of Essex, who was himself of much the same temper; equally fond of knowledge and business. Cuff became his secretary; but it had been happier for him, if he could have contented himself with an easy and honourable situation, which his own learning, and the assistance of his friends in the university, had procured him. For he was involved in all the misfortunes of that unhappy earl, and did not escape partaking of his fate. For, upon the sudden reverse of that earl's fortune, Cuff found himself in the most wretched condition possible; he was not only involved in all his misfortunes, but looked upon as the chief if not the sole cause and author of them. Thus, when the earl was tried and condemned, Feb. 19, 1601, and solicited by the divines who attended him while under sentence, he not only confessed matters prejudicial to Cuff, but likewise charged him to his face with being the author of all his misfortunes, and the person who principally persuaded him to pursue violent measures. Sir Henry Neville also, being involved in this unhappy business, mentioned Cuff as the person who invited him to the meeting at Drury-House; where the plot for forcing the earl's way to the queen by violence was concerted. Cuff was brought to his trial March 5th following, and defended himself with great steadiness and spirit. He was however convicted, and with Sir Gelly Merrick executed at Tyburn, March 30, 1601; dying, it is said, with great constancy and courage. He declared, at the place of execution, that "he was not in the least concerned in that wild commotion, which was raised by a particular great and unadvised earl, but shut up that whole day within the house, where he spent his time in very melancholy reflections: that he never persuaded any man to take up arms against the queen, but was most heartily concerned for being an instrument of bringing that worthy gentleman Sir Henry Neville into danger, and did most earnestly entreat his pardon, &c."

His character has been harshly treated by lord Bacon, Sir Henry Wotton, and other writers; yet all allow him to have been a very



able and learned man. He wrote a book in English, very little before his death, which was printed about six years after, under this title: "The Differences of the Ages of Man's Life, together with the original Causes, Progress, and End thereof, 1607," 8vo. It has been printed more than once since, and commended as a curious and philosophical piece. Wood says, that he left behind him other things ready for the press, which were never published. Bishop Tanner has given us the title of one; viz. "De Rebus gestis in Sancto Concilio Nicæno;" translated out of Greek into Latin, and believed to have been the work of Gelasius Cyricenus, which was transcribed from the original in the Vatican library by Cuff.

CUJACIUS (JAMES), a celebrated lawyer, was born at Thoulouse about 1520. His parents were mean: but nature made him more than amends for this misfortune, if it must be called so, by the great talents she bestowed upon him. He was one of those geniuses who did all without a master. He taught himself the Greek and Latin tongues, and every thing else which related to polite literature: and he arrived to so prodigious a knowledge of law in general, and of civil law in particular, that he is supposed of all the moderns to have penetrated the furthest into the origin and mysteries of it. Foreigners came from all parts, and studied under his direction and management; and the ablest magistrates, which France then had, were formed by the hand of this lawyer. From Thoulouse he was invited to the university of Cohors, and thence to Bourges. The king of France did him vast honour, and permitted him to sit amongst his counsellors of parliament. Emanuel Philibert, duke of Savoy, invited him to Turin; and pope Gregory XIII. endeavoured to draw him to Bologna, his own native country. This was a very advantageous offer to Cujacius: but his age and infirmities did not permit him to accept it. He continued to teach at Bourges, where he took the greatest pleasure in communicating familiarly to his friends and scholars whatever he had discovered in the law, and shewed them the shortest and easiest way to come to a perfect knowledge of that science. He was remarkable for his friendly manner of treating his scholars. He used to eat and drink with them; and, to encourage them in their studies, lent them money and books, which procured him the name of "Father of his scholars." He died at Bourges 1590; and his works were collected by C. Hannibal Fabrot, and published at Paris in 10 vols. 1659.

CULLEN (WILLIAM), one of the most celebrated physicians of his time, was descended from a respectable family in Lanarkshire, and was born about the year 1709. His father was, for some time, Bailie, that is Chief Magistrate of Hamilton. His  
circumstances,

circumstances, however, were not such as to enable him to expend much money on the education of his son William; who, after having served a short apprenticeship to a surgeon and apothecary at Glasgow, went several voyages to the West-Indies, as a surgeon, in a trading vessel from London; but of this employment he grew tired, and settled, at an early period of life, as a country surgeon, at Shotts, where he staid a short time, practising among the farmers and country people. He then went to Hamilton, in order to practise as a physician, having never been fond of operating as a surgeon.

While he resided near Shotts, it chanced that Archibald, duke of Argyle, who at that time bore the chief political sway in Scotland, made a visit to a gentleman of rank in that neighbourhood. The duke was fond of literary pursuits, and was then particularly engaged in some chymical researches, which required to be elucidated by experiment. Eager in these pursuits, his grace, while on this visit, found himself much at a loss for the want of some small chymical apparatus, which his landlord could not furnish: but happily recollecting young Cullen in the neighbourhood, he mentioned him to the duke as a person who could probably provide it. He was accordingly invited to dine; and was introduced to his grace, who was so much pleased with his knowledge, his politeness and address, that he formed an acquaintance, which laid the foundation of all Dr. Cullen's future advancement.

The name of Cullen, by this time, became familiar to almost every table in the neighbourhood; and thus he became known, by character, to the duke of Hamilton. That nobleman having been suddenly taken ill, young Cullen was called in, which proved another very fortunate circumstance in his favour. The duke, who became fond of the company and conversation of his physician, procured him the appointment of a place in the university of Glasgow, for the duties of which he soon appeared eminently qualified. But it was not to the favour alone of these two great men, that Dr. Cullen was indebted for his literary fame. He was recommended to the notice of men of science, in a way still more honourable to himself. The disorder of the duke of Hamilton having resisted the first applications, Dr. Clarke was sent for from Edinburgh, and he was so much pleased with every thing that Cullen had done, that he became his eulogist upon every occasion. The latter never forgot this; and when Dr. Clarke died, gave a public oration in his praise, in the university of Edinburgh; which, it is believed, was the first of the kind in this country.

During his residence in the country, however, several important incidents occurred, that ought not to be passed over in silence. It was during this time that was formed a connection in business, in a very humble line, between two men, who became afterward eminently conspicuous in much more exalted stations. William,



afterwards Dr. Hunter, the famous lecturer on anatomy in London, was a native of the same part of the country, and not being in more affluent circumstances than Cullen, these two young men, stimulated by the impulse of genius to prosecute their medical studies with ardour, but thwarted by the narrowness of their fortune, entered into a copartnery business as surgeons and apothecaries in the country. The chief end of their contract being to furnish each of the parties with the means of prosecuting his medical studies, which he could not separately so well enjoy, it was stipulated, that one of them alternately should be allowed to study in what college he chose during the winter, while the other should carry on the business in the country for their common advantage. In consequence of this agreement, Cullen was first allowed to study in the university of Edinburgh, for one winter; but when it came to Hunter's turn next winter, he, preferring London to Edinburgh, went thither. There his singular neatness in dissecting, and uncommon dexterity in making anatomical preparations, his assiduity in study, his mildness of manner, and pliability of temper, soon recommended him to the notice of Dr. Douglass, who then read lectures upon anatomy and midwifery there, who engaged Hunter as an assistant, and whose chair he afterwards filled with so much satisfaction to the public.

Thus was dissolved in a premature manner, a copartnership, of as singular a kind, perhaps, as can be found in the annals of literature. But Mr. Cullen was not of a disposition to suffer any engagement with him to be a bar to the advancement of his partner in life. He freely gave up the articles; and Cullen and Hunter ever after maintained a friendly correspondence, although, it is thought, they never, from that time, had a personal interview with each other.

During the time that Mr. Cullen practised as a country surgeon and apothecary, he married Miss Johnston, the daughter of a clergyman in his neighbourhood; a beautiful woman, endued with great good sense, an amiable disposition, and elegant manners. Her fortune was but small. After giving him a numerous family, and participating with him in the vicissitudes of fortune he experienced, she died in the summer of 1786.

In September 1740, Mr. Cullen took the degree of Doctor of Physic, at Glasgow. In 1746, he was appointed a lecturer in chymistry in that university, and, in the month of October, began his lectures in that science. His singular talents for arrangement, his distinctness of enunciation, his vivacity of manner, and his knowledge of the science he taught, rendered his lectures interesting to the students, to a degree that had there been till then unknown. His practice as a physician increased from day to day; and a vacancy having occurred in 1751, he was then appointed by the king, professor of medicine in that university. This new appointment

appointment served only to call forth his powers, and to bring to light, talents, that it was not formerly known he possessed; so that his fame continued to increase. In 1756, on the death of Dr. Plumber, professor of chymistry, in Edinburgh, Dr. Cullen was unanimously invited to accept the vacant chair. This invitation he accepted: and having resigned all his employments in Glasgow, he began his academical career in Edinburgh, in the month of October of that year; and here he resided till his death.

The first lectures that Dr. Cullen delivered in Edinburgh were on chymistry; and, for many years, he also delivered Clinical Lectures on the cases that occurred in the Royal Infirmary there. In 1769, he delivered also to a few of his private friends, a short course of lectures on the principles of agriculture and vegetation.

Dr. Cullen died at Edinburgh, on the 5th of February 1790. Of his character as a medical professor and author, it is needless to speak. His "Lectures on the Materia Medica," his "First Lines of Physic," &c. are in the hands of every student. His external appearance, though striking and not unpleasing, was not elegant. His countenance was expressive, and his eye in particular remarkably lively, and at times wonderfully expressive. In his person, he was tall and thin, stooping very much about the shoulders. When he walked, he had a contemplative look, and did not seem much to regard the objects around him.

This great man was first physician to his majesty for Scotland, fellow of the Royal College of Physicians of Edinburgh, of the Royal Societies of London and of Edinburgh, of the Royal Society of Medicine at Paris, of the Royal College of Physicians at Madrid, of the American Philosophical Society at Philadelphia, of the Medical Societies of Dublin and Copenhagen, of the Royal Medical and of the Royal Physico-Medical Societies of Edinburgh.

CUMBERLAND (Dr. RICHARD), a very learned English divine, and bishop of Peterborough, was the son of a citizen of London, and born there July 15, 1632. He was educated in classical learning at St. Paul's-School, and removed thence to Magdalen-College in Cambridge; where he took the degree of B. A. in 1653, and that of M. A. in 1656. He had then thoughts of applying himself to physic, and actually studied it for some time; but changing his scheme, he went into holy orders, and being fellow of his college, was remarkable not only for a diligent application to books, but for an unaffected piety and unblemished probity of manners. In 1658, he was presented by Sir John Norwich to the rectory of Brampton in Northamptonshire, in which rural retirement he minded little else than the duties of his function and his studies. His relaxations from these were very few, besides his journeys to Cambridge, which he made frequently, for the sake of preserving a correspondence with the learned in that place. Here he



he thought to have remained all his life, if his intimate friend and fellow collegiate Sir Orlando Bridgman, upon his receiving the seals in 1667, had not invited him up to town, and soon after bestowed upon him the living of Allhallows, Stamford.

In 1672, while he lived in London, he published a noble work in Latin, entitled, "*De Legibus Naturæ Disquisitio Philosophica, &c.*" 4to. dedicated to Sir Orlando Bridgman, whose chaplain he was. Notwithstanding the loud applause that was every where bestowed on this performance, Cumberland seemed regardless of it all, and went on doing his duty with the same calmness and cheerfulness as before. In this station of a private clergyman he was importuned, such was his reputation, by the university and his acquaintance there, to take upon him the trouble of responding at the public commencement. He had distinguished himself, while he was a fellow in the college, by the performance of academical exercises. He went out B. D. at a public commencement in 1663; and afterwards kept an act at another public commencement for his doctor's degree. This he did in 1680, in a very masterly manner; and his questions, directed against the opposite enemies of the church of England, were these; viz. 1. "*Sancto Petro nulla data est jurisdictio in cæteros Apostolos.*" 2. "*Separatio ab ecclesia Anglicana est schismatica.*"

In 1686, he published "*An Essay on Jewish Measures and Weights,*" in which he shewed great abilities and learning. His sincere attachment to the Protestant religion made him very apprehensive of its danger; and the melancholy prospect of affairs then affected him so deeply, that it is supposed to have brought on him a most dangerous fever. He was quite easy however after the Revolution, and remained in the same situation as before; perfectly contented, and without soliciting or even desiring preferment. It was therefore no small surprise, when walking, as is said, on a post-day to the coffee-house, he read there in a news-paper, that Dr. Cumberland, of Stamford, was nominated to the bishopric of Peterborough: which indeed proved true. For it was looked upon at that time as a thing necessary to the establishment of the new government, that the men, who were to be raised to high stations in the church, should be only such as had been most eminent for their learning, most exemplary in their lives, and most firm to the Protestant interest. While men with these qualifications were looking for, the king was told that Dr. Cumberland was the fittest man he could nominate to the bishopric of Peterborough; and accordingly he was elected May 15, 1691, in the room of Dr. Thomas White, who refused the new oath.

He spent a good many years of his life in examining Sanchoiniatho's "*Phœnician History:*" his motives to which, are thus related by Mr. Payne, who was first his chaplain, and afterwards, by marrying his daughter, became his son-in-law. The advances,

says

says he, which Popery had made under king James, occasioned him to turn his thoughts to inquiring, by what steps and methods idolatry got ground in the world. The oldest account of this he believed he found in Sanchoniatho's "Fragment." This he saw was a professed apology for idolatry, and he studied it with no other view, than as it led to the discovery of its original: for he spent some time upon it, before ever he had a thought of extracting from it footsteps of the history of the world before the flood. While other divines therefore of the church of England were engaged in the controversy with the Papists, he was endeavouring to strike at the root of their idolatrous religion. His first design he finished about the time of the Revolution, and would then have printed it; but his bookseller, being a cautious man, did not care to undertake it. Upon this discouragement, he laid aside the thoughts of making it public; but, having entered on a subject in which he thought he had made a great discovery, he went on with it rather for his own entertainment, than with any design of acquainting the world with it. He made a progress on a second part, which he entitled, "*Origines Gentium Antiquissimæ*;" nor did he discontinue these researches into the oldest times, till 1702. These works were published after his death by his chaplain and son-in-law Mr. Payne: the first, in 1720, 8vo. under this title, "*Sanchoniatho's Phœnician History, translated from the first Book of Eusebius de Præparatione Evangelica: with a Continuation of Sanchoniatho's History by Eratosthenes Cyrenæus's canon, which Dicæarchus connects with the first Olympiad.*" The second work was published in 1724, 8vo. called "*Origines Gentium Antiquissimæ.*"

Bishop Cumberland lived to a very great age, and appears to have retained great vigour of mind, as well as great vigour of body, to the last. At length, in the autumn of 1718, he was struck in the afternoon with a deadly palsy, from which he could not be recovered. He had no previous notice of this at all; for he rose that morning rather better and more vigorous than usual. He died Oct. 9, in his 87th year, and was buried in his own cathedral. It is doing him no more than justice to say, that he was a man of very uncommon parts, very uncommon learning, and of virtue and true piety still more uncommon.

CUNÆUS (PETER), a very learned lawyer, and professor in the university of Leyden, was born at Flessingue, or Flushing, in Zealand, 1586. He was sent to Leyden at fourteen, where he made great progress in Greek, Latin, Hebrew, Chaldaic, and Syriac learning, under John Drusius; and with his assistance gained a deep knowledge into the Jewish antiquities. It appears that he was at first designed for divinity, by his maintaining theological theses under Arminius in 1605; but religious disputes running high



high at that time, he conceived a disgust to it, and applied himself to the belles lettres and the law. He was created L L. D. at Leyden in 1611, at which time he was chosen professor in the Latin tongue, or of eloquence. He was afterwards made professor of politics; and in 1615 of civil law, which employment he held to his death, which happened in 1638. He was the author of several ingenious and learned works; and his little book "*De Republica Hebræorum*" is still-held in high esteem. His "*Satyra Menippæa in sui sæculi homines inepte eruditos*," was printed at Leyden in 1632, and as much admired for its wit as learning. He likewise published remarks upon Nonius's "*Dionysiaca*," and some inauguration and other speeches; not to omit a translation which he made of Julian's Cæsars. He was a man of great parts and learning; but of a melancholy humour; which arose from his sedentary way of life, and which men of hard application and study are very apt to fall into.

CUNNINGHAM (ALEXANDER), author of a history of Great-Britain, from the Revolution to the accession of king George I. was a native of Scotland; but we have not been able to ascertain either the time or place of his birth. It appears, however, that his father was minister of the parish of Ettrick, in the presbytery of Selkirk. He is said to have received part of his education in Holland; and he passed some of the earlier years of his life as a travelling governor. He was a friend to the principles of the Revolution; was much with the Scottish refugees at the Hague previously to that event; and it has been conjectured, that he was in Holland in 1688, and that he even embarked on board the fleet with the prince of Orange; but of this there is not sufficient evidence. He travelled with James, afterwards earl of Hyndford, and with the Hon. Mr. William Carmichael, father of the present earl, who was younger brother to that nobleman. They passed two winters at Utrecht and Franeker, between the years 1692 and 1695, and travelled together for some time afterwards. Mr. Cunningham was also much connected with the family of Archibald, earl of Argyle; he appears to have had a considerable share in the education of that nobleman's son, lord Lorne, afterwards well known under the name of John, duke of Argyle; and he afterwards travelled with him abroad. In 1701, he was in France, and was employed in some negotiations relative to the Scottish trade with that kingdom. About this time he appears also to have had the care of some other person of rank, whom he carried with him into Italy.

In 1703, he was at Hanover, in company with Mr. Addison; and returned to England in that year. By this time he appears to have formed some important political connexions; for, after his arrival in England, the same year, we find him, through the inter-

vention of Dr. Moore, then bishop of Norwich, engaged in a secret negotiation for the purpose of reconciling lord Somers and Mr. Harley; in which he succeeded, at least for a time; the reconciliation between these statesmen being perfected, as he informs us, at the house of lord Halifax. About this time also he was consulted at London concerning the appointment of a new ministry for Scotland. He recommended the duke of Argyle, and the earl of Roxburgh; but if their youth were considered as an objection to these nobleman, he pointed out, as the fittest minister for that kingdom, next to them, the marquis of Tweeddale. In 1704, he was so much in the confidence of the English ministry, as to be consulted by them, at London, whether the royal assent should be given to the Scotch Act of Security. It appears that he was still in London in the following year, from a passage which occurs in his history, wherein he mentions his having had a conversation with Sir Isaac Newton about attacking Toulon, two years before the attack, which was made in 1707.

In 1706, Mr. Cunningham appears to have gone abroad again; and it is supposed, that during that year he was in Holland, and that the following year he travelled into Italy. But before the close of the year 1707, he was again in London, and took a very active part in promoting the bill for the abolition of the Scotch privy-council; as he did also the following year in support of a bill relative to collegiate and cathedral churches, and for subjecting deans and prebendaries to their diocesans. He likewise exerted all his influence, that the members of the House of Commons, chosen for Scotland, should be strenuous asserters of the principles of the Revolution.

When a new ministry was about to be formed, and the Tories began to acquire an ascendancy, Mr. Cunningham again went abroad; and in October 1711, he was at Milan, in company with Richard, lord Lonsdale, with whom he was introduced to the emperor Charles VI. then in that city, and just raised to the imperial throne. He appears to have continued abroad the following year, and at Venice met with the duke of Argyle, with whom he spent a week in that city. When he returned to England, we do not find, nor are any further particulars related of him during this reign; but in the reign of king George I. he was appointed minister from the court of Great-Britain to the republic of Venice. He arrived in that city in 1715, and continued there, in the character of resident, till the year 1720, when he returned again to London. He lived many years after, which he seems chiefly to have passed in a studious retirement. In 1735, he was visited in London by lord Hyndford, by the direction of his lordship's father, to whom he had been tutor, when he appeared to be very old. He seems to have lived about two years after; for the body of an Alexander Cunningham lies interred in



the vicar chancel of St. Martin's church, who died in the eighty-third year of his age, on the 15th day of May 1737; and who was probably the same person.

His "History of Great-Britain, from the Revolution in 1688, to the accession of George the First," was published in two volumes, 4to. in 1787. It was written by Mr. Cunningham in Latin, but was translated into English by the Rev. William Thomson, LL. D. The original manuscript came into the possession of the Rev. Dr. Hollingbery, archdeacon of Chichester, some of whose relations had been connected with the author. He communicated it to the earl of Hardwicke, and to the Rev. Dr. Douglas, now bishop of Carlisle, both of whom recommended the publication. In a short preface to the work, the archdeacon says, "My first design was to have produced it in the original; but knowing how few are sufficiently learned to understand, and how many are indisposed to read two quarto volumes in Latin, however interesting and entertaining the subject may be, I altered my purpose, and intended to have sent it into the world in a translation. A nervous fever depriving me of the power, defeated the scheme." But he afterwards transferred the undertaking to Dr. Thomson; and Dr. Hollingbery observes, that Dr. Thomson "has expressed the sense of the author with fidelity." The work was undoubtedly well deserving of publication. It contains the history of a very interesting period, written by a man who had a considerable degree of authentic information, and his book contains many curious particulars not to be found in other histories. His characters are often drawn with judgment and impartiality: at other times they are somewhat tinged with prejudice. This is particularly the case with respect to bishop Burnet, against whom he appears to have conceived a strong personal dislike. But he was manifestly a very attentive observer of the transactions of his own time; his work contains many just political remarks; and the facts which he relates are exhibited with great perspicuity, and often with much animation. Throughout his book he frequently intersperses some account of the literature, and of the most eminent persons of the age concerning which he writes; and he has also adorned his work with many allusions to the classics, and to ancient history.

Alexander Cunningham, the author of the history of Great-Britain, has been supposed to be the same person with Alexander Cunningham, who published an edition of Horace at the Hague, in two volumes, 8vo. in 1721, which is highly esteemed. But, from the best information we have been able to collect, they were certainly different persons; though they were both of the same name, lived at the same time, had both been travelling tutors, were both said to have been eminent for their skill at the game of chess, and both lived to a very advanced age. The editor of Horace is generally said to have died in Holland, where he taught

both the civil and canon laws, and where he had collected a very large library, which was sold in that country.

CUPERUS (GISBERT), one of the most learned members of the academy of belles lettres at Paris, was born at Hemmen in the duchy of Gueldres, 1644; became professor of history, and also burgomaster at Deventer; and died there in 1716. His works are, 1. "Observationes Criticæ & Chronologicæ," 3 vols. 4to. 2. "Apotheosis Homeri, 1683," 4to. 3. "A History of the three Gordians." 4. "A Collection of Letters," some of which are small dissertations upon obscure points of antiquity.

CURCELLÆUS (STEPHEN), an eminent and learned divine, was born at Geneva in 1586, and died at Amsterdam in 1658. He was a minister in France for many years, and afterwards retired to Amsterdam, where he acquired a great reputation among the followers of Arminius. He read lectures in divinity to those of his own party, and succeeded Episcopius in the professorship. He wrote a great many pieces in the theological way, where he always follows the sentiments of Episcopius, and very often does little more than abridge him: however, he explains his notions in a clear and elegant manner. He had great skill in the Greek, as appears by his translation of Comenius's book, entitled, "Janua linguarum," into that language. He applied himself particularly to a critical examination of the Greek copies of the New Testament; of which he gave a new edition with many various readings drawn from different MSS. He prefixed a large dissertation to this edition, in which he treats of various readings in general; and remarks among other things, that it would be extremely well, if there were no various readings in the books of the New Testament, but that it is undeniable there are numbers, and very ancient ones too; yet none, as he confesses, which affect in the least a single article of faith.

CURTIUS (QUINTUS), a Latin historian, who has written the actions of Alexander the Great in ten books: the two first of which are indeed not extant, but yet are so excellently supplied by Freinshemius, that we hardly know how to deplore the loss of them. Where this author was born, nobody pretends to know; and even when he lived, is still a dispute among the learned, and never likely to be settled.

Cardinal du Perron was so great an admirer of this historian, that he declared one page of him to be worth 30 of Tacitus. Alphonso, king of Naples, labouring under an indisposition at Capua, from which none of his physicians could relieve him, Antonius Panormita made choice of books, and among the rest of the "History of Alexander," by Quintus Curtius. To this the prince



listened very attentively, and was so extremely pleased with it, that he almost entirely recovered the very first day it was read to him. Upon which occasion he could not help rallying his physicians, and telling them, that whatever they might think of their Hippocrates and their Avicenna, Quintus Curtius was worth a thousand of them.

CUSA (NICOLAS DE), a cardinal, so called from Cusa, the place of his birth. His parents were mean and poor; and it was his own personal merit, which raised him to the height of dignity he afterwards attained. He was a man of extraordinary parts and learning, particularly famous for his vast knowledge in law and divinity, and withal a great natural philosopher and geometrician. Nicolas V. made him a cardinal by the title of St. Peter ad vincula in 1448, and two years after bishop of Brixia. In 1451, he was sent legate into Germany to preach the croisade, that is, to sound the trumpet to an holy war; but not succeeding in this attempt, he took the opportunity of reforming some monasteries which he visited, and of establishing some new orders relating to ecclesiastical discipline. He returned to Rome under Calixtus III. and afterwards was made governor of it by Pius II. during his absence at Mantua; where he was chief concorter and manager of the war against the Turks. He died at Todi, a city of Umbria, in 1464, aged 63 years. His body was interred at Rome; but his heart, it is said, was carried to a church belonging to the hospital of St. Nicolas, which he had founded near Cusa, and where he erected a most noble and ample library of Greek and Latin authors. He left many excellent works behind him, which were collected and printed in three volumes at Basil in 1565. The first volume contains all his metaphysical tracts, in which he is very abstruse and profound: the second, his controversial pieces, and others which relate to the discipline of the church; the third, his mathematical, geographical, and astronomical works. It is said of Cusa, that before he was made a cardinal, he had taken the freedom to reprehend some errors and misdemeanors in the Pope; and there are some instances in his works, where he has made no scruple to detect and expose the lying sophistries and false traditions of his church.

CUSPINIAN (JOHN), a German, was born at Sweinfurt in 1473; and died at Vienna in 1529. He was first physician to the emperor Maximilian I. and employed by that prince in several delicate negotiations. We have of his in Latin, 1. "A History of the Roman Emperors from Julius Cæsar to the Death of Maximilian I." Degory Wheare, in his "*Methodus Legendæ Historiæ*," calls this "*luculentum sanctopus, & omnium lectione dignissimum.*" 2. An History of Austria; being a kind of continuation

tinuation of the preceding. 3. "An History of the Origin of the Turks, and of their Cruelties towards Christians." Gerard Vossius calls Cuspinian "magnum suo ævo historiæ lumen."

CUTTS (JOHN, lord), a soldier of most hardy bravery in king William's wars, was son of Richard Cutts, Esq; of Matching in Essex; where the family were settled about the time of Henry VI. and had a great estate. He entered early into the service of the duke of Monmouth, was aid-de-camp to the duke of Lorrain in Hungary, and signalized himself in a very extraordinary manner at the taking of Buda by the Imperialists in 1686; which important place had been for near a century and a half in the hands of the Turks. Returning to England at the Revolution, he had a regiment of foot; was created baron of Gowran in Ireland; Dec. 6, 1690; appointed governor of the Isle of Wight, April 14, 1693; was made a major-general; and, when the assassination project was discovered, 1695-6, was captain of the king's guard. In 1698 he was complimented by Mr. John Hopkins, as one to whom "a double crown was due," as a hero and a poet. And in 1699, his lordship, was introduced in a compliment to king William on his conquests.

He was colonel of the Coldstream, or second regiment of guards, in 1701; when Mr. Steele, who was indebted to his interest for a military commission, inscribed to him his first work, "The Christian Hero." On the accession of queen Anne, he was made a lieutenant-general of the forces in Holland; commander in chief of the forces in Ireland, under the duke of Ormond, March 23, 1704-5; and afterwards one of the lords justices of that kingdom, to keep him out of the way of action, a circumstance which broke his heart. He died at Dublin, Jan. 26, 1706-7, and is buried there in the cathedral of Christ-Church. He wrote a poem on the death of queen Mary; and published, in 1687, "Poetical Exercises, written upon several Occasions, and dedicated to her royal highness Mary, princess of Orange; licensed March 23, 1686-7, Roger L'Estrange." It contains, besides the dedication signed J. Cutts, verses to that princess; a poem on Wisdom, another to Mr. Waller on his commending it; seven more copies of verses (one of them called "La Muse Cavalier," which had been ascribed to lord Peterbrough, and as such mentioned by Mr. Walpole in the list of that nobleman's writings) and 11 songs; the whole composing but a very thin volume; which is by no means so scarce as Mr. Walpole supposes it to be. The author speaks of having more pieces by him.

CYPRIANUS (THASCIUS CÆCILIVS), a principal father of the Christian church, was born at Carthage in Africa, about the beginning of the third century. We know nothing more of his parents,



parents, than that they were heathens; and he himself continued such till the last 12 years of his life. He applied himself early to the study of oratory; and some of the ancients, Lactantius in particular, inform us, that he taught rhetoric at Carthage with the highest applause. Tertullian was his master; and Cyprian was so fond of reading him, that, as St. Jerome tells us, there never went a day, but he used to say to his amanuensis, "Da magistrum," "Give me my master." However, Cyprian far excelled Tertullian as a writer. Tertullian's style was exceedingly harsh and crabbed. Cyprian's, on the contrary, clear and intelligible.

Cyprian's conversion to the religion of Christ is fixed by Pearson to the year 246; and was at Carthage, where, as St. Jerome observes, he had often employed his rhetoric in the defence of Paganism. It was brought about by one Cæcilius, a priest of the church of Carthage, whose name Cyprian afterwards took; and between whom there ever after subsisted so close a friendship, that Cæcilius at his death committed to him the care of his family. Cyprian was also a married man himself; but as soon as he was converted to the faith, he resolved upon a state of continence, which was thought a high degree of piety, as being not yet become general. Being now a Christian, he was to give the usual proof of the sincerity of his conversion; and that was, by writing against Paganism, and in defence of Christianity. With this view he composed his piece "De Gratia Dei," which he addressed to Donatus. It is a work of the same nature with the "Apologetic" of Tertullian, and the "Octavius" of Minutius Felix; and it is remarkable, that Cyprian has not only insisted upon the same arguments with those writers, but frequently transcribed their words, those of Minutius Felix especially. In 247, the year after his conversion, he composed another piece upon the subject, entitled, "De Idolorum Vanitate," in which he has taken the same liberties with Tertullian and Minutius Felix.

Cyprian's behaviour, both before and after his baptism, was so highly pleasing to the bishop of Carthage, that he ordained him priest a few months after. It was rather irregular to ordain a man thus in his very noviciate; but Cyprian was so extraordinary a person, and thought capable of doing such singular service to the church, that it might seem allowable in his case to dispense a little with the form and discipline of it. For besides his known talents as a secular man, he had acquired a high reputation of sanctity since his conversion; having not only separated himself from his wife, as we have observed before, which in those days was thought an extraordinary act of piety, but also consigned over all his goods to the poor, and given himself up entirely to the things of God. It was on this account, no doubt, too, that when the bishop of Carthage died the year after, that is in 248, none was judged so proper to succeed him as Cyprian. Cyprian himself, as

Pontius



Pontius tells us, was extremely against it, and kept out of the way on purpose to avoid being chosen ; but the people insisted upon it, and he was forced to comply. The quiet and repose which the Christians had enjoyed for the last 40 years had, it seems, greatly corrupted their manners ; and therefore Cyprian's first care, after his advancement to the bishopric, was to correct disorders and reform abuses. Luxury was prevalent among them ; and many of their women were not so strict as they should be, especially in the article of dress. This occasioned him to draw up his piece, "*De Habitu Virginum*," in which, besides what he says on that particular head, he inculcates many lessons of modesty and sobriety.

In 249, the emperor Deceius began to issue out very severe edicts against the Christians, which particularly affected those upon the coasts of Africa ; and in the beginning of 250, the heathens, in the circus and amphitheatre at Carthage, loudly insisted upon Cyprian's being thrown to the lions : a common method, as is well known, of destroying the primitive Christians. Cyprian upon this withdrew from his church at Carthage, and fled into retirement, to avoid the fury of the persecution ; which step, how justifiable soever in itself, gave great scandal, and seems to have been considered by the clergy of Rome, in a public letter written upon the subject of it to the clergy of Carthage, as a desertion of his post and pastoral duty. It is no wonder therefore to find Cyprian himself, as well as his apologist Pontius, the writer of his life, so solicitous to excuse it ; which they both endeavour to do by affirming, that " he was commanded to retire by a special revelation from heaven ; and that his flight was not the effect of any other fear but that of offending God." It is remarkable, that this father was a great pretender to visions.

As soon as Cyprian had withdrawn himself, he was proscribed by name, and his goods confiscated. He lay concealed, but not inactive ; for he continued to write from time to time to the clergy and to the laity such letters, as their unhappy situation and occasions required. He exhorted the clergy to take care of the discipline of the church, of the poor, and especially of those who suffered for the gospel ; and he gave them particular directions upon each of these heads. He exhorted the people to be of good courage, to stand fast in the faith, and to persevere against all the terrors of persecution even unto death ; assuring them, that the present " afflictions, which were but for a moment, would work for them a far more exceeding and eternal weight of glory." When the persecution was over, as it was in 251 or 252, Cyprian returned to Carthage, and appeared again at the head of his clergy. He had now much business upon his hands, which was occasioned in his absence, partly by the persecution, and the disorders attending it, and partly by divisions which had arisen among the Christians. The first thing that presented itself was the case of the  
lapsed,



lapsed, or those unhappy members of the church who had not been able to stand the fiery trial of persecution, but had been drawn by the terrors of it to renounce Christ, and sacrifice to idols; and for the settling of this, he immediately called a council at Carthage. The year after, he called another council, to sit upon the baptism of infants; and, in 255, a third, to debate concerning baptism received from heretics, which was there determined to be void and of no effect. All these points had produced great disputes and disturbances; and as to the last, namely, heretical baptism, it was so far from being fixed at Carthage to the satisfaction of the church, that Stephen, the bishop of Rome, and a great part of the Christian world, afterwards opposed it with the utmost violence.

These divisions and tumults among the Christians raised a second persecution against them, in 257, under the emperor Valerian. Stephen, bishop of Rome, was put to death, and Cyprian summoned to appear before Aspasius, the proconsul of Africa; by whom, after he had confessed himself a Christian, and refused to sacrifice to idols, he was condemned to be banished. He was sent to Curebes, a maritime town of Zeugitania; and here, if you will believe Pontius, he had a vision, admonishing him of his death, which was to happen the year after. When he had continued in this desert, for such it was, 11 months, and without having suffered a forfeiture of his goods, Galerius Maximus, a new proconsul, who had succeeded Aspasius, recalled him from his exile, and ordered him to be public at Carthage; nevertheless, Galerius being retired to Utica, and Cyprian having intimations that he was to be carried thither, the latter absconded, and, when soldiers were sent to apprehend him, was not to be found. Cyprian excuses this conduct in a letter, by saying, that "it was not the fear of death, which made him conceal himself, but that he thought it became a bishop to die upon the spot, and in sight of that flock over which he presided." Accordingly, when the proconsul returned to Carthage, Cyprian came forth, and presented himself to the guards, who were commissioned and ready to seize him. He was carried to the proconsul, who ordered him to be brought again on the morrow. Cyprian being introduced, the proconsul asked him, "whether he was Thascius Cyprian?" To which Cyprian answered, I am." P. "Have you presided over these sacrilegious persons?" C. "Yes." P. "The most holy emperors have commanded you to sacrifice." C. "I will not do it." P. "Consider upon it." C. "Execute your orders; for I need not consider upon a thing so just." Then the proconsul, after conferring a little with his counsellors, delivered himself in the following terms: "You have lived long in this sacrilegious way; you have engaged many persons in a detestable conspiracy; you have declared war with the gods of the Romans, and with their most sacred laws; nor have the most holy and pious emperors, Gallienus and Valerian, been able to recall you to the religion of  
their

their ancestors. Wherefore, being convicted of being the grand promoter and leader of the greatest crimes, you shall be made an example to those whom you have seduced into a confederacy with you, and shall satisfy the law by your death." When he had said this, he pronounced upon him a sentence, conceived in these terms: "We will, and it is our pleasure, that Thascius Cyprianus be beheaded;" to which the martyr answered, "God be praised!" He was then led away to the place of execution, where he suffered with great firmness and constancy; after he had been bishop of Carthage 10 years, and a Christian not more than 12. He died Sept. 14, 258.

The works of this father and confessor have been often printed. The first edition of any note was that of Rigaltius, printed at Paris in 1648; afterwards in 1666, with very great additions. This edition of Rigaltius was considerably improved by Fell, bishop of Oxford; at which place it was handsomely printed in 1682, with the "*Annales Cyprianici*" of Bp. Pearson prefixed. Fell's edition was reprinted at Amsterdam in 1700; after which a Benedictine monk published another edition of this father at Paris in 1727. The works of Cyprian have been translated into English by Dr. Marshal; for this reason chiefly, that of all the fathers none are capable of being made such good use of, in supporting the doctrines and discipline of our church, as he.

CYRANO (BERGERAC), a French author of a singular character, was born in Gascony about 1620. His father, who was a gentleman, placed him at first under a priest in the neighbourhood; but making little progress under such a master, he was sent to Paris, and there became a cadet in the regiment of guards, where all the young French gentlemen serve their apprenticeship in the military art. He was but 19 years of age when he entered this company; and here his natural courage, and readiness to serve his friends, soon made him known by the frequent duels he was engaged in, in the quality of a second. The courage he shewed upon these occasions, and some other desperate actions in which he distinguished himself, got him the name of the Intrepid, which he retained to the end of his life. He was shot through the body at the siege of Mouzon, and run through the neck at the siege of Arras, in 1640. The hardships he suffered at these two sieges, the little hopes he had of preferment, and in short, the great love he had for letters, made him renounce the art of war, and apply himself altogether to the exercise of wit. He had indeed never neglected literature, but had often withdrawn himself, amidst the dissipations of a soldier's life, to read and to write. He composed many works, in which he shewed great fire and a most lively imagination. The marshal of Gassion, who loved men of wit and courage, because he had both the one and the other himself, would have Cyrano with him;



but he, being an idolater of liberty, looked upon this advantage as a constraint that would never agree with him, and therefore refused it. Nevertheless at length, to comply with his friends, who pressed him to procure a patron at court, he overcame this great passion for liberty, and placed himself with the duke of Arpajon in 1653. To this duke he dedicated his works the same year, for he had published none before; and they consisted of some letters written in his youth, with a tragedy, entitled, "The Death of Agrippina, Widow of Germanicus." He afterwards printed a comedy, called "The Pedant, or mere Scholar ridiculed:" but his other works were not printed till after his death. His "Comic History of the States and Empires of the Moon" was printed in 1656. His "Comic History of the States and Empires in the Sun," several letters and dialogues, and a fragment of physics, were all collected and published afterwards in a volume. His comic histories and fragments shew, that he was well acquainted with Des Cartes's philosophy. He died in 1655, aged only 35 years: and his death was occasioned by a blow upon his head, which he unluckily received from the fall of a piece of wood a few months before.

CYRILL, of Jerusalem, was ordained a priest of that church by Maximus, Bp. of Jerusalem; and after Maximus's death, which happened about 350, became his successor in that see, through the interest of Acacius, Bp. of Cæsarea, and the bishops of his party. This made the orthodoxy of Cyrill highly suspected, because Acacius was an Arian; and St. Jerom abuses Cyrill, as he was one too: but Theodoret assures us, that he was a sound believer and most strenuous defender of the very doctrine of the apostles. Be that as it will, his connexions with Acacius were presently broken by a violent contest, which arose between them about the prerogatives of their respective sees. The council of Nice had decreed to the bishop of Jerusalem the honour of precedency amongst the bishops of his province, without concerning himself at all with the right of the church of Cæsarea, which was metropolitan to that of Jerusalem. This made Maximus, and after him Cyrill, who were bishops of Jerusalem, to insist upon certain rights about consecrating bishops, and assembling councils, which Acacius considered as an encroachment upon the jurisdictions of his province. Hence a quarrel ensued, and Acacius calling a synod, contrived to have Cyrill deposed, under the pretence of a very great sin he had committed in the time of a late famine; and that was, exposing to sale the treasures of the church, and applying the money to the support of the poor. This however might possibly have been passed over, as an offence at least of a pardonable nature, but for one circumstance that unluckily attended it; which was, that amongst these treasures that were sold there was a rich embroidered robe, which had been presented to the church by Constantine the

the Great; and this same robe was afterwards seen to have been worn by a common actress upon the stage: which, as soon as it was known, made the ears of all good people to tingle, and was indeed a most horrible profanation of that sacred vestment.

Cyrill in the mean time, encouraged by the emperor Constantius himself, appealed from the sentence of deposition, which Acacius and his council had passed upon him, to the higher tribunal of a more numerous council: nevertheless he was obliged to retire to Tarsus, where he was kindly received by Sylvanus the bishop of that place, and suffered to celebrate the holy mysteries, and to preach in his diocese. In 359, he appeared at the council of Seleucia, where he was treated as a lawful bishop, and had the rank of precedency given him by several bishops, though Acacius did all he could to hinder it: which provoked Acacius to depose him a second time. Under Julian, he was restored to his see of Jerusalem, and is said to have ridiculed very highly the attempts that were made in that reign to rebuild the temple. Lastly, under Theodosius, we find him firmly established in his old honours and dignities, in which he continued unmolested to the time of his death, which happened in 386.

The remains of this father, are not voluminous; but consist only of 23 catecheses, and a single letter. The letter is indeed a remarkable one, as well for its being written to Constantius, as for the subject it is written upon: for it gives an account of that wonderful sign of the cross, which appeared in the heavens at Jerusalem, in the reign of this emperor.

CYRILL, of Alexandria, succeeded his uncle Theophilus in the bishopric of that place, in 412. The bishops of Alexandria had long acquired great authority and power in that city, and usually exercised their jurisdiction very rigorously. Cyrill was not of a temper to suffer any power to be diminished or to relax in his hands; but on the contrary, as we shall see, took every opportunity to confirm and increase it. He was no sooner advanced to this see, than he drove the Novatians out of the city; and, as Dupin says, stript Theopemptus their bishop of every thing he had. In 415, the Jews committed some insult or other upon the Christians of Alexandria, which so inflamed the holy zeal of Cyrill, that he put himself at the head of his people, demolished the synagogues of the Jews, drove them all out of the city, and suffered the Christians to pillage their effects. This adventure of Cyrill however highly displeased Orestes, the governor of the town; who began to be sensible, that the bishop's authority was grown very potent, and if not timely suppressed, might possibly be found too strong for that of the magistrate. Upon which a kind of war broke out between Orestes and the bishop, and each had his party. The inhabitants were then inclined to be seditious; many tumults were



raised, and some battles fought in the very streets of Alexandria. One day, when Orestes was abroad in an open chariot, he found himself instantly surrounded with about 500 monks, who had left their monasteries to revenge the quarrel of their bishop. They pursued him fiercely, wounded him with stones, and had certainly killed him, if the people had not restrained their fury till his guards got up to his relief. Ammonius, one of these monks, was afterwards seized by the order of Orestes, and being put upon the rack, died under the operation; Cyrill however, to make him amends, had him immediately canonized, and took every public opportunity of commending his zeal and constancy. About the same time there was at Alexandria a heathen philosopher, named Hypathia, whose fame and character was every where so celebrated, that people came from all parts to see and to consult her. Orestes saw her often, which made the Christians imagine, that it was she who inspired the governor with such an aversion to their bishop. This suspicion wrought so strongly upon some of their zealots, that on a certain day they seized upon Hypathia, as she was returning home, dragged her violently through the streets, and caused the mob to tear her limb from limb. Damascius, who wrote the life of Isidore the philosopher, charges Cyrill himself with being the contriver of this horrid murder: but Cave says, that Damascius was a heathen, and deserves no credit in this case; for that the well-known probity of Cyrill would not suffer him to have been guilty of any thing so atrocious.

But what affords the most memorable instance of Cyrill's zeal and ardor for pure Christianity, is his quarrel with Nestorius, bishop of Constantinople. Nestorius had urged in some of his homilies, that the Virgin Mary ought not to be called the mother of God; and these homilies, coming to Egypt, raised no small disturbance among the monks there. Cyrill wrote a pastoral letter to the monks, in which he maintained, that the Virgin Mary was indeed the mother of God, and therefore ought to be called so. As soon as Nestorius heard of this letter, he openly declared Cyrill his enemy, and refused to have any further commerce with him. Cyrill upon this wrote Nestorius a very civil letter, without approving his doctrine; which Nestorius answered as civilly, without retracting it. The affair was laid at length before Celestine, Bp. of Rome; after which Cyrill, supported by Celestine's authority, began to issue forth anathemas against Nestorius and his doctrine. In short, the quarrel rose to such a pitch, that it was necessary to convene a general council at Ephesus, in order to put an end to it: where some bishops of the East, who were assembled on the part of Nestorius, gave Cyrill so warm an opposition, that they got him deprived of his bishopric, and thrown into prison. But he was soon set at liberty and restored, and gained a complete victory over Nestorius, who was deposed from his see of Constantinople.

tinople in 431. Cyrill returned to Alexandria, where he died in 444. This bishop had certainly fought many fights, but whether or no they were good ones, may very well be disputed. He seems to have thought, like his name-fake in the last article, that faith was not to be propagated by the enticing words of man's wisdom, but by power; though his power was very different from that there alluded to. His works are voluminous, and have been often printed.

## D

**D**ACIER (*ANDREW*), a French critic and philologist, was born of Protestant parents at Castres in Upper Languedoc April 6, 1651, and had his education in the college there; but, when the direction of it was given, in 1664, to the Jesuits alone, his father sent him to the university of Puylousens, and afterwards to that of Saumur, that he might finish his classical studies under Tanneguy le Fevre, or Tanaquil Faber. This excellent master was so taken with Dacier's uncommon genius and inclination for learning, that he kept him alone in his house, after he had dismissed the rest of his pupils; and here he conceived that affection for Le Fevre's celebrated daughter, which ended at length in marriage. Le Fevre dying Sept. 12, 1672, Dacier returned to his father; and after some time went to Paris, in order to gain a settlement there to his advantage. After a journey or two he got recommended to the duke of Montausier, governor to the dauphin, who put him on the list of the commentators for the use of the dauphin, and engaged him in an edition of "*Pompeius Festus*." This he published in 4to. at Paris, 1681, and it was again published in 4to. at Amsterdam, 1699; which edition is preferable to that of Paris, because there are added to it the entire notes of Joseph Scaliger, Fulvius Ursinus, and Antony Augustinus, and the new fragments of Festus. His "*Horace*," with a French translation, and notes critical and historical, came out at Paris in 10 vols. 12mo. 1681, and has often been printed since. Mr. John Masson made several animadversions upon Dacier's notes on Horace, in his life of that poet, printed at Leyden, in 1708; which occasioned Dacier to publish "*New Explications upon the Works of Horace, with an Answer to the Criticisms of Mr. Masson, a refugee Minister in England*," He treats Masson's book with great contempt; and, speaking of verbal criticism, styles it "*The last effort of reflection and judgment*," in which he will no doubt be thought by many to have been not a little biassed in favour of his profession. These "*Nouveaux Eclaircissemens, &c.*" are to be found in Sanadon's edition of Dacier's "*Horace*." The next specimen



specimen of his learning was in the edition he gave of "S. Anastasi Sinaitæ Anagogicarum Contemplationum in Hexaemeron, lib. xii. &c." that is, The 12th Book of the Anagogical Contemplations of St. Anastasius, Monk of Mount Sinai, upon the Creation of the World, now first published, together with Notes and a Latin Translation." This was published in 4to. at Lond. 1682.

In 1683, Dacier married Mademoiselle Le Fevre ; and in 1685, abjured with his lady the Protestant religion. Dacier's marriage seems to have interrupted his literary pursuits considerably ; for we hear no more of him till 1691, and then he proceeded to oblige the world with new publications. In that year he published a French translation of "The Moral Reflections of the Emperor Marcus Antoninus, with Notes," in 2 vols. 12mo. Madam Dacier had a hand in this work. In 1692, he published "La Poetique d' Aristotele, &c." that is, "Aristotle's Poetics, containing the most exact Rules of judging of an heroic Poem, and of Theatrical Writings, as Tragedy and Comedy ; translated into French, with critical Remarks upon the whole Work," in 4to. This work was reprinted in Holland in 12mo ; and some have asserted it to have been Dacier's master-piece. In 1693, he published a French translation of "The Oedipus and Electra of Sophocles," in 12mo ; but not with the same success as the Poetics just mentioned. We have already mentioned six publications of Dacier: the rest shall now follow in order; for the life of this learned man, like that of most others, is little more than a history of his works. He published, 7. "Vies des Hommes illustres, &c." that is, "Plutarch's Lives of illustrious Men, translated into French, with Notes, Paris, 1694," Tom. I. 8vo. This essay, which contains only five lives, is the beginning of a work, which he afterwards finished. 8. "Les Oeuvres d' Hippocrate, &c." that is "The Works of Hippocrates, translated into French, with Notes, and compared with the Manuscripts in the King's Library, Paris, 1697," 2 vols. 12mo. The "Journal des Scavans" speaks well of this version. 9. "Les Oeuvres de Platon, &c." that is, "The Works of Plato, translated into French, with Notes, and the Life of that Philosopher, with an Account of the principal Doctrines of his Philosophy, 1699," 2 vols. 12mo. These are only some of Plato's pieces. 10. La Vie de Pythagore, &c." that is, "The Life of Pythagoras, his Symbols and Golden Verses ; The Life of Hierocles, and his Commentary upon the Golden Verses, 1706," 2 vols. 12mo.

In 1695, Dacier had succeeded Felibien in the Academy of Inscriptions, and Francis de Harlay, abp. of Paris, in the French academy. In 1701, a new regulation was made in the Academy of Inscriptions, by which every member was obliged to undertake some useful work suitable to his genius and course of studies : and, in conformity to this order, Dacier had made this translation of "The Life of Pythagoras, &c." 11. "Le Manuel d'Epictete, &c."

that

that is, "The Manual of Epictetus, with five Treatises of Simplicius upon important Subjects, relating to Morality and Religion, translated into French, with Notes, 1715," 2 vols. 12mo. The authors of the "Europe Scavante of Jan. 1718," having criticized the specimen which he had given of his translation of "Plutarch's Lives," he printed, 12. "An answer to them," and inserted it in the "Journal des Scavans of the 25th of June and the 11th of July 1718." 13. "Vies des Hommes illustres de Plutarque, &c." that is, "Plutarch's Lives of illustrious Men, revised by the MSS. and translated into French, with Notes, historical and critical, and the Supplement of those Comparisons which are lost. To which are added, those Heads which could be found, and a general Index of Matters contained in the Work, Paris, 1721," 8 vols. 4to: Amsterdam, 1723, 9 vols. 8vo. This work was received with great applause, and supposed to be well done; yet not so, say the authors of the "Bibliothèque Francoise," as to make the world at once forget the translation of Amyot, obsolete as it is. Dacier published some other things of a lesser kind, as, 14. "Discours, &c. A Speech made in the French Academy, when he was admitted into it in the room of Mr. Harlay." 15. "Answers, which he made, as Director of the Academy, to the Speech of M. Cousin, in 1697, and to that of M. de Boze, in 1715." These two pieces are inserted in the collections of the French academy. 16. "Dissertation sur l'Origine de la Satire," that is, "A Dissertation upon the Origin of Satire." This is inserted in the second volume of the "Memoirs of the Academy of Belles Lettres in 1717." 17. "Notes sur Longin;" that is, "Notes upon Longinus." Dacier wrote also a "Commentary upon Theocritus," which he mentions in his notes upon Horace; and a short "Treatise upon Religion, containing the reasons which brought him over to the Church of Rome:" but these two works were never printed.

He had a share in the "History of Lewis XIV. by Medals;" and when it was finished, was chosen to present it to his majesty: who, being informed of the pains which Dacier had taken in it, settled upon him a pension of 2000 livres; and about the same time appointed him keeper of the books of the king's closet in the Louvre. In 1713, he was made perpetual secretary of the French academy. In 1717, he obtained a grant in reversion of 10000 crowns upon his place of keeper of the books of the king's closet; and when this post was united to that of library-keeper to the king in 1720, he was not only continued in the privileges of his place during life, but the survivance of it was granted to his wife; a favour, of which there had never been an instance before. But her death happening first, rendered this grant, so honourable to her, ineffectual. Great as Dacier's grief was for the loss of an help-mate so like himself, it did not prevent him from seeking out  
another;



another ; and he had actually been married a second time, if death had not prevented him. He died Sept. 18, 1722, of an ulcer in the throat ; which he did not think at all dangerous, since that very evening he was present at the academy. He was 71 years of age ; short of stature, and of a long and meagre visage. He was a great promoter of virtue and learning ; and if he was somewhat partial to antiquity, yet he is to be excused, because he had particularly studied those writers among the Pagans, who had applied themselves with most success to the knowledge and regulation of the human mind. Considered in this light, Dacier is an author highly to be valued : for he chose none but useful subjects ; devoted his labours to works only of importance ; and enriched the French language with those remains of wise antiquity, which are most advantageous to the morals of mankind.

DACIER (ANNE), wife of Andrew Dacier, and daughter of Tanneguy le Fevre, professor of Greek at Saumur in France, was born in that city about the end of 1651. She was about 11 years old, when her father resolved to give her a learned education ; and the occasion of his taking such a resolution was this : while he was teaching one of his sons the rudiments of grammar, in the same room where Mad. le Fevre was employed with her needle, she, as a person wholly unconcerned, now and then supplied her brother with answers to questions that puzzled him. Her father, discovering her talents from thence, obliged her to a regular course of lessons, and brought her up a scholar. She went to Paris in 1673, the year after her father died ; and was then engaged in an edition of Callimachus, which she published in 1674, in 4to. Some sheets of that work having been shewn to Huetius, preceptor to the dauphin, and other learned men at court, a proposal was made to her of preparing some Latin authors, for the use of the dauphin ; which, though she rejected at first, she at last undertook, and published an edition of Florus in 1674, in 4to. Her reputation being now spread over all Europe, Christina of Sweden ordered count Coningsmark to make her a compliment in her name ; upon which Mad. le Fevre sent the queen a Latin letter with her edition of Florus. Her majesty wrote her an obliging answer ; and not long after wrote her another letter, to persuade her to quit the Protestant religion, and made her considerable offers to settle her at court. This however she declined, and proceeded in the task she had undertaken, of publishing authors for the use of the dauphin. "Sextus Aurelius Victor" came out under her care at Paris in 1681, 4to ; in which same year also she published a French translation of "The Poems of Anacreon and Sappho with Notes," which met with great applause ; so great, as to make Boileau declare, that it ought to deter any person from attempting to translate those poems into verse. She published, for the use of the dauphin, "Eutropius, Paris, 1683,"

4to. which was afterwards printed at Oxford in 1696, 8vo.; and “*Dictys Cretensis and Dares Phrygius*, Paris, 1684,” 4to. which was afterwards printed, “*cum notis variorum*,” at Amst. in 1702, 8vo. She had also published French translations of “*The Amphytrio, Epidicus, and Rudens, Comedies of Plautus*, Paris, 1683,” 3 vols. 12mo.; and of “*The Plutus and Clouds of Aristophanes*, 1684,” 12mo.: with notes, and an examen of all these plays according to the rules of the theatre. She was so charmed with the “*Clouds of Aristophanes*,” it seems, that, as we learn from herself, she had read it over 200 times with pleasure.

In the midst of all these various publications, so close to each other, she found time to marry Dacier, with whom she had been brought up in her father’s house, from her earliest years. This happened, as we have already observed in our account of that gentleman, in 1683; though some have controverted not only the date, but even the marriage itself; and have surmised, that she was previously married to one John Lefnier, a bookseller of her father’s, and that she ran away from him for the sake of Dacier, with whom she was never married in a regular way. We know not how to come at certainty in this matter, yet are inclined to reject the account, as not built upon any solid foundation; since it is hardly possible to conceive, but that so extraordinary a circumstance in the history of so celebrated a lady, must, if it were true, have been notorious and incontestable. Mad. Dacier, soon after her marriage, declared to the duke of Montausier and the bishop of Meaux, who had been her friends, a design of reconciling herself to the church of Rome; but as M. Dacier was not yet convinced of the reasonableness of such a change, they thought proper to retire to Castres in 1684, in order to examine the controversies between the Protestants and Papists. They at last determined in favour of the latter; and, as we have already observed, made their public abjuration in Sept. 1685. This might probably occasion the above-mentioned rumour, so much to the disadvantage of Mad. Dacier; though we cannot affirm it did, or that there was at the bottom no better reason for it. After their conversion, the duke of Montausier and the bishop of Meaux recommended them at court; and the king settled a pension of 1500 livres upon M. Dacier, and another of 500 upon his lady. The patent was expedited in November; and upon the advice which they received of it, they returned to Paris, where they resumed their studies, and obliged the world with many valuable productions.

In 1688, she published a French translation of “*Terence’s Comedies, with Notes*,” in 3 vols. 12mo. She is said to have risen at five o’clock in the morning during a very sharp winter, and to have dispatched four of the comedies; but, upon looking them over some months after, to have flung them into the fire, being much



dissatisfied with them, and to have begun the translation again. She brought the work then to the highest perfection, and even reached the graces and noble simplicity of the original. It was a circumstance greatly to her honour, that, having taken the liberty to change the scenes and acts, her disposition of them was afterwards confirmed by an excellent MS. in the king of France's library. She had a hand in the translation of "Marcus Antoninus," which her husband published in 1691, and likewise in the specimen of a translation of "Plutarch's Lives," which he published three years after; but being desirous of publishing a translation of Homer, she left her husband to finish that of Plutarch. In 1711, she published "The Iliad of Homer, translated into French, with Notes," in 3 vols, 12mo; and the translation is reckoned elegant and faithful. In 1714, she published "The Causes of the Corruption of Taste." This treatise was written against M. de la Motte, who in the preface to his "Iliad" had declared very little esteem for that poem. Mad. Dacier, shocked with the liberty he had taken with her favourite author, immediately began this defence of him, in which she did not treat La Motte with the greatest civility. This was the beginning of a literary war, which produced a great number of books in the course of it. In 1716, she published "A Defence of Homer against the Apology of Father Hardouin, or, a Sequel of the Causes of the Corruption of Taste:" in which she attempts to shew, that father Hardouin, in endeavouring to apologize for Homer, has done him a greater injury than ever he received from his most declared enemies. Besides these two pieces, she had prepared a third against La Motte; but suppressed it, after M. de Valincourt had procured a reconciliation between them. The same year also, she published "The Odyssey of Homer, translated from the French, with Notes," in 3 vols. 12mo; and this, as far as we can find, was the last thing she published. She was in a very infirm state of health the last two years of her life; and died, after a very painful sickness, Aug. 17, 1720, being 69 years of age. She had two daughters and a son, of whose education she took the strictest care; but the son died young: one of her daughters became a nun, and the other, who is said to have had united in her all the virtues and accomplishments of her sex, died at 18 years of age. Her mother has said high things of her, in the preface to her translation of the "Iliad."

Mad. Dacier was a lady of great virtue as well as learning. She was remarkable for firmness, generosity, good-nature, and piety. Her modesty was so great, that she never spoke of subjects of literature; and it was with some difficulty she could at any time be drawn to do it. We must not forget to observe, that the academy of Ricovrati at Padua chose her one of their body in 1684.

DAILLE (JOHN), a minister of the church of Paris, and one of the ablest advocates the Protestants ever had, was born at Châtelleraut, Jan. 6, 1594; but carried soon after to Poitiers, where his father usually lived, on account of the office which he bore of receiver of the consignations there. His father designed him for business, and proposed to leave him his office; but the prodigious inclination, which nature had given him for books, over-ruled that project, and he was sent, though not till he was 11 years of age, to S. Maixent in Poitou, to obtain the first rudiments of learning. He continued his studies at Poitiers, Châtelleraut, and Saumur; and, having finished his classical learning in the last of those towns, he entered on logic at Poitiers, at the age of 16, and finished his course of philosophy at Saumur under the celebrated Duncan. He began his theological studies at Saumur in 1612; which, says his son, was indisputably one of the most lucky years in his whole life, because, in the October of it, he was admitted into the family of the illustrious Mons. du Pleffis Mornay, who did him the honour to pitch upon him for a tutor to two of his grandsons. Here, though he discharged the trust he had undertaken very well, yet it is said that he received more instruction from the grandfather, than he communicated to the grandsons. Mornay was extremely pleased with him, frequently read with him, and concealed from him nothing of whatever he knew: so that some have been ready to impute the great figure Mr. Daillé afterwards made, to the lectures he had listened to at the feet of this Gamaliel; and it is but reasonable to suppose, that they contributed not a little to it.

Daillé, having lived seven years with so excellent a master, was now to travel with his two pupils. They set out in the autumn of 1619, and went to Geneva; and from thence through Piedmont and Lombardy to Venice, where they spent the winter. During their abode in Italy, a melancholy affair happened, which perplexed him greatly. One of his pupils fell sick at Mantua; and he removed him with all speed to Padua, where those of the Protestant religion have more liberty. This young gentleman unfortunately died; and then the difficulty was, how to avoid the traverses of the inquisitors, and get him carried to France, to the burial-place of his ancestors. He thought at length, that the best way would be to send him under the disguise of a bale of merchandize, goods or a cargo of books; and in this manner his corpse was conveyed to France, under the care of two of his servants; not however without the necessary safe-conduct and passports, which were procured for him from the republic by the celebrated father Paul. He continued to travel with his other pupil; and they saw Switzerland, Germany, Flanders, Holland, England; and returned to France towards the end of 1621. The son relates, that he had often heard his father regret those two years of travelling, which



he reckoned as lost, because he could have spent them to better purpose in his closet; and, it seems, he would have regretted them still more, if he had not enjoyed the privilege at Venice of being familiarly acquainted with father Paul. By the way, this circumstance of Daillé's life may furnish one argument among a thousand, to prove, that father Paul concealed, under the habit of a monk, a temper wholly devoted to Protestantism and its professors.

Daillé was received minister in 1623, and first exercised his office in the family of du Pleffis Mornay: but this did not last long; for that lord fell sick a little after, and died the same year, in the arms of the new pastor. Daillé spent the following year in digesting some papers of his, which were afterwards published in two volumes, under the title of "*Memoirs.*" In 1625, he was appointed minister of the church of Saumur; and the year after removed to that of Paris. Here he spent the rest of his life, and diffused great light over the whole body, as well by his sermons, as by his books of controversy. In 1628, he wrote his celebrated book, "*De l'Usage des Peres,*" or, "*Of the Use of the Fathers;*" but, on account of some troubles which seemed to be coming upon the Protestants in France, it was not published till 1631. Bayle has expatiated much on this work, and seems to think it Daillé's master-piece; it has been translated into English, and also into Latin, which was revised by Daillé himself, and printed at Geneva 1656.

In 1633, he published another work of general concern, entitled, "*L'Apologie de nos Eglises,*" which was also translated into English by Mr. Smith, in 1658; as it was into Latin the same year by Daillé himself, and printed at Amsterdam in 8vo. It was greatly complained of by the clergy of France, as soon as it was published, and some were employed to write against it. Daillé wrote two or three little pieces in defence of it, which were afterwards printed with it in the Latin edition. We need not enumerate the several works of Mr. Daillé; for, being chiefly controversial, and written on particular occasions, they are now of very little use. He wrote a great deal; which will not be wondered at, when it is considered, that he lived long, was very laborious, enjoyed a good state of health, and was not burthened with a large family. He was endowed with the qualifications of a writer in a most eminent degree; and had this singular advantage, that his understanding was not impaired with age: for it is observable, that there is no less strength and fire in his two volumes "*De Objecto Cultûs Religiosi,*" the first of which was published when he was 70 years old, than in any of his earlier works.

He assisted at the national synod, which was held at Alençon in 1637; and his authority and advice contributed much to quiet the disputes which were then warmly agitated among the Protestants concerning



concerning universal grace. He declared strenuously for universal grace; and afterwards published at Amsterdam, in 1655, a Latin work against Frederic Spanheim, the divinity professor at Leyden, entitled, "An Apology for the Synods of Alençon and Charenton." This work rekindled the war among the Protestant divines; yet Daillé endeavoured to clear himself, by saying, that his book had been published without his knowledge. Nevertheless, he answered the celebrated Samuel des Marets, professor of Groningen, who had written against him with all the sharpness imaginable; which produced a short, but very warm contest between them, in which Daillé did not come off entirely clear and free from blame in this respect. He died at Paris April 15, 1670; having never experienced throughout his life any thing to call illness, except that in 1650 he was suddenly seized with a lethargic or apoplectic disorder, in which he lay 10 or 11 days, apparently without a possibility of recovering. He left a vast reputation behind him; and the Protestants used to say in France, that "they had had no better writer since Calvin than M. Daillé." Besides controversial and other writings, he published a vast number of sermons; as many as amounted to near 20 volumes. He is very clear, both with regard to the expression, and to the disposition of his subject. He was reproached by one of his adversaries with stealing several things from Dr. Davenant, in his "Exposition of the Epistle to the Colossians;" but he answered the charge.

He married in the lower Poitou, in May 1625; and his wife died the 31st of that month, 1631, leaving him only one son, of whom she lay-in at the house of the Dutch ambassador, Oct. 31, 1628. She had taken refuge there, because the Protestants were afraid lest the news of the taking of Rochelle might raise popular tumults among them. This only son, whose name was Hadrian Daillé, was received a minister in 1653. He had continued his theological studies with his father for several years, when the consistory of Rochelle invited him thither. Five years after, that is, in 1658, he was chosen a minister of Paris, and became a colleague with his father. He was alive at the revocation of the edict of Nantz, and, then retiring to Switzerland, died at Zurich in May 1690. All his MSS. among which were several works of his father's, were carried to the public library. It is remarkable, that Daillé the father, though a widower at 37, never attempted to marry again.

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DALECHAMPS (JAMES), a learned physician, was born of a gentleman's family at Caen in Normandy, in 1513. He was excellently skilled in the belles lettres, and was the author of some works, which shewed his learning to be very universal. He wrote "A General History of Plants," which consisted of 18 books, in French; three books "De Peste;" and "Scholia in Pauli Aeginetae,"



netæ," lib. vii. He published Pliny's "Natural History, with Notes," which Scaliger was greatly prejudiced against, before it appeared; thinking, that, though otherwise a very learned man, he had not talents for a work of that nature. It seems, however, that Scaliger was happily deceived; and afterwards confessed, that his edition of Pliny was the best which had appeared. He translated also into Latin the 15 books of Athenæus, and spent, it is said, 30 years about it. He practised physic at Lyons from 1552 to 1558, when he died, aged 75.

DALTON (JOHN, D. D.), was born at Deane in Cumberland, where his father was then rector, 1709. He had his school education at Lowther in Westmoreland, and thence was removed, at sixteen, to Queen's-College in Oxford. When he had taken his first degrees, he had the employment of being tutor or governor to lord Beauchamp, only son of Algernon Seymour, earl of Hertford, late duke of Somerset. During his attendance on that noble youth, he employed some of his leisure hours in adapting Milton's "Masque at Ludlow-Castle" to the stage, by a judicious insertion of several songs and passages selected from other of Milton's works, as well as of several songs and other elegant additions of his own, suited to the characters, and to the manner of the original author. He rendered it a very acceptable present to the public; and it still continues one of the most favourite dramatic entertainments, under the title of "Comus, a Masque," being set to music by Dr. Arne. Besides this, it had the advantage of being at first performed by Mr. Quin in the character of Comus, and by Mrs. Cibber in that of the lady. We cannot omit mentioning to Dalton's honour, that, during the run of this piece, he industriously sought out a grand-daughter of Milton's, oppressed both by age and penury; and procured her a benefit from this play, the profits of which to her amounted it is said to upwards of 120l. A bad state of health prevented him from attending his pupil abroad, and saved him the mortification of being an eye-witness of his death; for he died of the small-pox at Bologna in Italy. Soon after, succeeding to a fellowship in his college, he entered into holy orders, according to the rules of that society.

He now applied himself with diligence to the duties of his function, and was noticed as an able preacher at the university. As such, he was employed by Secker, afterwards archbishop of Canterbury, as his assistant at St. James's. He was presented to the rectory of St. Mary at Hill by the late duke of Somerset; and, upon his recommendation, promoted by the king to a prebend of Worcester; at which place he died in 1763. He married a sister of Sir Francis Gosling, an alderman of London, of whom he left no surviving issue. He had published, 1. A volume of "Sermons, 1757;" and, before that, 2. "Two Epistles, written 1735, 1744."

1744," 4to. 3. "A Descriptive Poem, addressed to two Ladies at their Return from viewing the Coal Mines near Whitehaven; to which are added some Thoughts on Building and Planting, to Sir James Lowther, of Lowther-Hall, Bart. 1755," 4to. 4. "Remarks on twelve Historical Designs of Raphael, and the Museum Græcum & Egyptiacum; or, Antiquities and Views of Greece and Egypt, illustrated by Prints from Mr. Richard Dalton's Drawings."

Richard Dalton his brother is librarian to his majesty; and besides the prints of antiquities here mentioned, published lately, "A Description of certain Prints, from Drawings made by himself on the Spot, of the Procession to Mecca."

DAMASCENUS (JOHN), an illustrious father of the church in the 8th century, was born at Damascus, where his father, though a Christian by birth and education, had the place of counsellor of state to the Saracen caliph. He was liberally educated in his father's house by a private tutor, under whom he made a very great progress in all kinds of literature, and also imbibed a strong zeal for religion: and he was thought a man of such uncommon parts and attainments, that, at the death of his father, he succeeded him in the place of counsellor of state. In 728, when the controversy about images was warmly agitated, he shewed himself extremely zealous for them; and dispersed letters through the empire, to support their cause against the efforts of the emperor Leo Isauricus, who opposed them vehemently. Some of these letters fell into the hands of Leo, who, they say, was so exasperated at the zeal of Damascenus, that he contrived the following expedient, in order to be revenged on him. He caused the hand-writing of them to be so well studied by a penman, skilled in the art of counterfeiting hands, that it was impossible to distinguish the true from the false. Then he caused a letter to be written, wherein he makes Damascenus advise Leo to send some troops towards Damascus; and promised him, as governor of the place, to order all things in such a manner, that the taking of it should be infallible. After which, he sent this letter to the prince of the Saracens; and gloried very much in refusing to take advantage of a traitor's perfidy, and in having the generosity to discover to the caliph the treason of one of his subjects. The caliph without hearing the protestations of innocence which Damascenus made, and without suffering him to discover Leo's artifice, commanded that hand, with which he supposed he had written so treasonable a letter, to be immediately struck off, and ordered it to be publicly exposed on a gibbet to the sight of the whole city. John of Jerusalem, who wrote the life of Damascenus, relates this account; and adds a further miraculous circumstance, that the Virgin Mary, upon the application of Damascenus, who was earnest to have a proof of his innocence, caused,



caused, by her intercession with her Son, his hand to be joined again to his arm, with only a circle above his wrist, to shew where it had been cut off. But the story itself, as well as the miracle which belongs to it, has been questioned greatly, and even rejected by some. After this, Damascenus obtained leave of the caliph to retire from public affairs, and to spend the remainder of his days in solitude; and with this view, after he had sold his goods and possessions, and distributed the money to the poor, he went to Jerusalem, where he shut himself up in the monastery of St. Sabas. There he set himself to write books of divinity about 730, and continued to do so to the time of his death. The monk, who was chosen for his spiritual director, enjoined him perpetual silence; and, because he did not observe the said injunction, turned him out of his cell, and ordered him, for penance, to empty the filth of the monastery: but, seeing him ready to obey, he dispensed with his doing it, and affectionately embraced him. Damascenus was ordained priest towards the latter end of his life by the patriarch of Jerusalem, and returned immediately to his monastery. He died about 750, leaving behind him many compositions of various kinds. His works have been often printed; but the best edition of them is that of Paris 1712, in 2 vols. folio.

DAMASCIUS, a celebrated heathen philosopher and writer, of the Stoic school as some say, of the Peripatetic according to others, was born at Damascus, and flourished so late as 540, when the Goths reigned in Italy. If great masters can make a great scholar or philosopher, Damascius must have been one; for he seems to have had every advantage of this kind. Theon, we are told, was his master in rhetoric; Isidorus in logic; Marinus, the successor of Proclus in the school of Athens, in geometry and arithmetic; Zenodotus, the successor of Marinus, in philosophy; and Ammonius in astronomy, and the doctrines of Plato. He wrote the life of his master Isidorus, and dedicated it to Theodora, a very learned and philosophic lady, who had been a pupil of Isidorus. In this life, which was copiously written, Damascius frequently attacked the Christian religion; yet obliquely, it is said, and with some reserve and timidity: for Christianity was then too firmly established, and protected by its numbers, to endure any longer the bare-faced insolence of Paganism. Of this life however we have nothing remaining, but some extracts which Photius has preserved; who also acquaints us with another work of Damascius, of the philosophic, or, if you will, of the theologic kind. This was divided into four books; the first of which was, "De Admirandis Operibus," the second, "Admirandæ Narrationes de Dæmonibus," the third, "De Animarum Apparitionibus post obitum Admirandæ Narrationes," the fourth we know not what; the title not being preserved. If this work had been extant,



extant, we should probably have had another proof, that the heathens of those times were no less credulous and superstitious than the Christians of those times; but it is lost. Damascius succeeded Theon in the rhetorical school, over which he presided nine years; and afterwards Isidorus in that of philosophy at Athens, in which situation it is supposed that he spent the latter part of his life.

**DAMIAN (PETER)**, cardinal and bishop of Ostia, flourished in the 11th century, and seems to have been a very honest man. He had been a Benedictine, and, it is thought, would always have preferred solitude to the dignities of the church, if he had not been forced, as it were, to accept them. He publicly condemned the liberty which the popes took of opposing the emperors in the way of war; affirming, that the offices of emperor and pope are distinct, and that the emperors ought not to meddle with what belongs to the popes, nor the popes with what belongs to the emperors. Damian described also in a very lively manner the enormous vices of his age, in several of his works; in his "Gomorrhæus" particularly, which, though pope Alexander II. thought fit to suppress, has nevertheless been preserved. Damian lived latterly in the neighbourhood of Mount Apennine, retired with some hermits. His works were printed at Paris in 1663.

**DAMIENS**, a native of France, executed March 28, 1757, for attempting to assassinate the king. For the form and manner of his execution, see the article **CHASTEL**.

**DAMOCLES**, a flatterer of the tyrant Dionysius, affecting, upon some occasion or other, to admire the fortune of that prince, Dionysius, to convince him that princes are not always so happy as they seem to be, invited him to a feast; and caused a naked sword to be hung over his head, which was only held by a single hair. Damocles, extremely struck with a sense of the hazardous situation he was in, changed his opinion at once; and, for his own particular part, begged of Dionysius, that he might retire from court and high life into that mediocrity of condition, where no danger was, and where he should not be subject to a reverse of fortune.

**DAMPIER (Capt. WILLIAM)**, the famous English voyager, was descended from a good family in Somersetshire, and born in 1652; but losing his father when very young, he was sent to sea, where he soon distinguished himself, particularly in the South-Sea. He associated himself with captain Cook, in order to cruize on the Spaniards; and, Aug. 23, 1683, sailed from Achamac in Virginia for the Cape de Verde islands. After touching at several of them, he steered for the streights of Magellan; but, the wind being



against them, they stood over for the Guinea coast, and in a few days anchored at the mouth of Sherborough river, where the ship's crew were hospitably received by the inhabitants. He then proceeded to the South Seas through the streights of Magellan; and, arriving at the isle of Juan Fernandez, took on board a Moskito Indian, who had been left in that uninhabited place above three years before. After staying fourteen days at this island, they set sail April 8, 1684, steering towards the line, off the islands of Peru and Chili; took several prizes, and proceeded to the Gallipago islands, and from thence to Cape Blanco, where captain Cook was interred. July 19, Mr. Edward Davis was appointed captain in the room of Cook, sailed the next day towards Rio Leja, and from thence to the gulf of Amapalla; and Sept. 20th came to an anchor in the island of Plata. Here they made a descent upon Paita, attacked the fort, and took it with little opposition. But finding that the governor and inhabitants had quitted the town, and carried off their money, goods, and provisions, they set fire to it; and afterwards sailed for, and attacked Guaiquil, but without success.

They entered now the bay of Panama: their design was to look into some river unfrequented by the Spaniards, in search of canoes; and therefore they endeavoured to make the river of St. Jago, on account of its nearness to the island of Gallo, in which there is much gold, and safe anchorage for ships. Dampier with some others, in four canoes, ventured to row six leagues up the river; but the Indians, at their approach, got into their canoes, and paddled away against the stream much faster than they could follow. They therefore returned the next morning, in order to sail for the island of Gallo; and in their way took a Spanish packet boat, sent with dispatches from Panama to Lima, by which they learned, that the armada, being arrived from Spain at Porto Bello, waited for the plate fleet from Lima, which made them resolve to rendezvous among the king's or pearl islands, by which all the ships bound to Panama from Lima must necessarily pass. On May 28th they discovered the Spanish fleet; but night approaching they exchanged only a few shot. The Spanish admiral, by the artifice of a false light, got the weather-gage of them the next day, and came up to them with full sail, which obliged them to make a running fight of it all round the bay of Panama, and thus their long-projected design ended unsuccessfully. They sailed now for the island of Quibo, where they found captain Harris; and as their late attempt at sea had been fruitless, they resolved to try their fortune by land, by attacking the city of Leon, on the coast of Mexico. This place they took and burnt, and proceeded to Rio Leja, which they also took.

Here Dampier left captain Davis, and went on board with captain Swan, in order to satisfy his curiosity, by obtaining a more perfect

fect knowledge of the northern parts of Mexico. They continued sailing to the westward, till they came to Guatulco, one of the best ports in the kingdom of Mexico; and from thence to Cape Cerientes, where they waited some time in hopes of meeting with a galleon, of which they had received information. They continued cruising off this cape till Jan. 1, when their provisions being exhausted, they steered to the valley of Valderas to procure a supply of beef. And while they were engaged in this necessary business, the Manilla ship passed by them to the eastward. After this they steered towards California, and anchored in one of the Tres Maria islands. Dampier, having been long sick of a dropsy, was here buried for about half an hour up to the neck in sand, which threw him into a profuse sweat; and being afterwards wrapped up warm, and put to bed in a tent, found great benefit from this extraordinary remedy.

Their success in this part of the world having been very indifferent, and there appearing no probability of its mending, Swan and Dampier agreed to steer their course for the East-Indies. They sailed to St. John's-Island, to the Piscadores, to Bouton-Island, to New Holland, to Triest; and arriving at Nicobar, Dampier with others was left on shore, and treated with great civility by the inhabitants. He however left them, and arrived at the English factory at Achen; where he became acquainted with captain Bowry, who would have persuaded him to sail with him to Persia in quality of boatswain: but he declined accepting of this proposal, on account of the ill state of his health. He afterwards engaged with captain Weldon, under whom he made several trading voyages, for upwards of fifteen months, and afterwards entered as a gunner to an English factory at Bencoolen. Upon this coast he staid till 1691, and then embarked for England, when he was obliged to make his escape by creeping through one of the port-holes; for the governor had revoked his promise of allowing him to depart, but he brought off his journal and most valuable papers. He arrived in the Downs Sept. 16; and being in want of money, sold his property in a painted Indian prince, who was carried about for a sight, and shewn for money. He appears afterwards to have been concerned in an expedition concerted by 162 merchants of Bristol to the South Sea, commanded by captain Wm. Rogers, which sailed in Aug. 1708, and returned Sept. 1711; a voyage attended with many singular circumstances, and a great number of curious and entertaining events. We have no further particulars of his life or death. His "*Voyage round the World*" is well known, and has gone through many editions.

DANCHET (ANTHONY), a French poet, was born at Riorn in 1671; and went to Paris, where he distinguished himself very early in the republic of letters. At nineteen, he was invited to



Chartres, to be professor of rhetoric; which office he discharged with high repute for four years. Upon his return to Paris, he devoted his labours entirely to the service of the theatre; for which he continued to write songs, operas, and tragedies, to the end of his life. He was admitted a member of the Academy of Inscriptions in 1706, and of the French academy in 1712. He had a place in the king's library, and died at Paris in 1748; after having long possessed the esteem of the public, as well by his integrity as by his writings. His works were collected and printed at Paris, 1751, in 4 vols. 12mo.

**DANDINI (JEROME)**, an Italian Jesuit, was born at Cesena in the ecclesiastical state in 1554; and was the first of his order who taught philosophy at Paris. He bore several honourable offices in the society; for, besides teaching divinity at Padua, he was rector of the several colleges at Ferrara, Forli, Bologna, Parma, and Milan; visitor in the provinces of Venice, Toulouse, and Guienne; provincial in Poland, and in the Milanese. He taught philosophy in Perugia, 1596; when he was pitched upon by Clement VIII. to be his nuncio to the Maronites of Mount Libanus. He embarked at Venice in July the same year, and returned to Rome in August the year following.

He wrote a book entitled his "Journey to Mount Libanus," which was printed at Cesena in 1656. It contains the relation of his journey to the Maronites and to Jerusalem; but father Simon, who translated it into French, has left out the journey to Jerusalem, because, he says, there is nothing new in it, "nothing but what has been observed by travellers already."

Dandini died at Forli in 1634, aged 80. His "Commentary on the three Books of Aristotle de Anima" was printed at Paris in 1611, in folio; and after his death, his "Ethics" was printed at Cesena in 1651, in the same size.

**DANET (PETER)**, a French abbé, was of the number of those learned persons who were pitched upon by the duke of Montausier, 1693, to illustrate classical authors for the use of the dauphin. He had, however, a share, which he published with a Latin interpretation and notes. He was the author also of a dictionary, which was once much read, but it is now grown obsolete; and of some other works. He died at Paris in 1709.

**DANIEL (SAMUEL)**, an eminent poet and historian of our own country, who flourished in the reigns of Elizabeth and James I. was the son of a music-master, and born near Taunton in Somersetshire in 1562. In 1579, he was admitted a commoner of Magdalen-College, in Oxford, where he continued three years, and made a considerable progress in academical learning; but his genius inclining



inclining him more to studies of a softer and gayer kind, he left the university without a degree, and applied himself to poetry and history. Wood tells us, that at about 23, he translated into English the worthy tract, as he calls it, of Paul Jovius, containing, "A Discourse of rare Inventions both military and civil, called *Imprese!*" which was printed in 1585, and to which he put an ingenious preface. His own merit, added to the recommendation of his brother-in-law John Florio, so well known for his Italian Dictionary, procured him the patronage of Anne, the consort of James I. who made him one of the grooms of the privy-chamber. The queen took great pleasure in Daniel's conversation; and the encouragement he met with from the court, together with his own personal qualifications, easily introduced him to the most ingenious and learned men of his time; such as Sir John Harrington, Camden, Sir Robert Cotton, Sir Henry Spelman, Spenser, Ben Jonson, Stradling, Owen, &c. He rented a small house and garden in Old-Street, near London, where in private he composed most of his dramatic pieces. Afterwards he became tutor to the lady Anne Clifford, who, when she came to be countess of Pembroke, was a great encourager of learning and learned men; and, upon the death of the famous Spenser, was made poet-laureat to queen Elizabeth. Towards the end of his life, he retired to a country farm, which he had at Beckington, near Philips-Norton, in Somersetshire; where, says Wood, after he had enjoyed the muses and religious contemplation for some time with very great delight, he died in October, anno 1619, and was buried in the church of Beckington, with an inscription fixed on the wall over his grave. He was a married man, but left no children.

His poetical works, consisting of dramatic and other pieces, are as follow: 1. "The Complaint of Rosamond, 1594," 4to. 2. "A Letter from Octavia to Marcus Antonius, 1611," 8vo. These two pieces resemble each other both in subject and style, being written in the Ovidian manner, with great tenderness and variety of passion. 3. "Hymen's Triumph: a pastoral Tragi-Comedy. Presented at the Queen's Court in the Strand, at her Majesty's magnificent Entertainment of the King's most excellent Majesty, being at the Nuptials of the Lord Roxborough, 1623," 4to. 2d edit. 4. "The Vision," or, as some copies have it, "The Wisdom of the Twelve Goddesses: a Mask, 1604," 8vo. 5. "The Queen's Arcadia; a pastoral Tragi-Comedy; 1623." 6. "The Tragedy of Cleopatra, 1594." 7. "The Tragedy of Philotas, 1611," 8vo; dedicated by a copy of verses to the prince, afterwards Charles I. This play met with some opposition, because it was reported, that the character of Philotas was drawn for the unfortunate earl of Essex; which obliged the author to vindicate himself from this charge in an apology, printed at the end of it. 8. "The History of the civil Wars between the Houses of York and Lancaster;"



caster ;" a poem in eight books, dedicated to prince Charles, 1604, 8vo. Mr. Daniel's picture is before it. "A Defence of Rhime, against a pamphlet, entitled, Observations on the Art of English Poesy : wherein is demonstratively proved, that Rhime is the fittest Harmony of Words, that comports with our Language, 1611." 8vo. It is dedicated "To all the worthy Lovers and learned Professors of Rhime within his Majesty's Dominions;" and it is addressed to William Herbert, earl of Pembroke, who was our author's particular friend and patron. This is a prose performance. All these pieces, with others, which there is no occasion to particularize here, were published together in 2 vols. 12mo. 1718. He also wrote "The first Part of the History of England, in three Books;" printed in 1613, 4to. and reaching to the end of Stephen's reign. To this he afterwards added "A Second Part," which was printed in 1618, and reached to the end of Edward III. This history was continued to the end of Richard III. by John Trussell, a trader, and alderman of the city of Winchester; who, however, as Nicolson has observed, "has not had the luck to have either his language, matter, or method, so well approved as those of Mr. Daniel."

Wood informs us, that there was another Samuel Daniel, a master of arts, who published in 1642, a book entitled, "Archiepiscopal Priority instituted by Christ;" and another, if he is not mistaken, called, "The Birth, Life, and Death of the Jewish Unction." But he does not pretend to know any more of him.

DANIEL (GABRIEL), a very ingenious and learned Frenchman, was born at Roan, Feb. 8, 1649; and, at 18, admitted into the society of Jesuits. He read lectures upon polite literature, upon philosophy, and theology, at several places, in the beginning of his life; but afterwards, dropping this sort of exercises, he assumed the author-character, and published a great many books upon different subjects. One of his earliest productions was his "Voyage du Monde de Descartes, or, "A Voyage to the World of Descartes." This performance was so well received, that it was soon translated into several languages; English, Italian, &c. It has undergone many editions, which have been revised and enlarged by the author; and to that printed in 1703, there were added, by way of supplement, two or three pieces which have a connection with the subject. They are entitled, "Nouvelles Difficultez, &c." that is, "New Difficulties proposed to the Author of the Voyage, &c. concerning the Consciousness or Perception of Brutes: with a Refutation of two Defences of Descartes's general System of the World; by G. Daniel."

But the work for which the name of father Daniel is, and will be most memorable, is "The History of France;" published at Paris in 1713, in three volumes folio, and highly esteemed. He  
afterwards

afterwards published at Paris in 1722, in seven volumes 4to, a second edition of his history, revised, corrected, augmented, and enriched with several authentic medals; and a very pompous edition of it has been lately published, with a continuation, but in the way of annals only, from the death of Henry IV. in 1610, where father Daniel stopped, to the end of Louis XIVth's reign. He was the author of some other works: of an answer to the provincial letters, entitled, 1. "Dialogues between Cleander and Eudoxus." This book, in less than two years, ran through twelve editions: it was translated into Latin by father Juvenci; and afterwards into Italian, English, and Spanish. 2. "Two Letters of M. Abbot to Eudoxus," by way of remarks upon the "New Apology for the provincial Letters." 3. "Ten Letters to Father Alexander," where he draws a parallel between the doctrine of the Thomists and the Jesuits, upon the subjects of probability and grace." 4. "The System of Lewis de Leon concerning our blessed Saviour's last Passover, with a Dissertation and Notes upon the Sentiments and Practice of the Quarto-decimans." 5. "A Defence of St. Augustin against a Book supposed to be written by Launoi." 6. Four Letters, upon the Argument of the Book entitled, "A Defence of St. Augustin." 7. A theological tract, "touching the Efficacy of Grace," in two volumes. In the second volume, he answers Serry's book, entitled, "Schola Thomistica vindicata;" "a Remonstrance to the Lord Archbishop of Rheims, occasioned by his Order, published July 15, 1697." This performance of father Daniel's was often printed, and also translated by Juvenci into Latin. He published other smaller works, which were all collected and printed in three volumes, 4to.

Father Daniel was superior of the maison proteſſe of the Jesuits at Paris, and died there June 23, 1728. By his death, the Jesuits lost one of the greatest ornaments their order ever had.

DANTE, an eminent Italian poet, was descended from an ancient family, and born at Florence, May 27, 1265. He discovered an early inclination and genius for poetry; and as he fell in love very early in his youth, consecrated the first labours of his muse to Venus. Afterwards he undertook a more serious work, which he begun in Latin, and finished in Italian verse. He excelled greatly in Tuscan poetry; and, as Bayle says, it would have been happy for him, had he never meddled with any thing else. But he was ambitious; and having attained some of the most considerable posts in the commonwealth, he was crushed by the ruins of the faction which he embraced. The city of Florence, being divided into two factions, was become so tumultuous, that Pope Boniface VIII. sent Charles de Valois thither in 1301, to re-establish the public tranquillity. Dante's faction being the weakest, it was expelled the city, and himself and other leaders sent into banishment. He did not bear this misfortune



misfortune with constancy ; his resentment was excessive. In the first place, he took the strongest vengeance in his power against Charles de Valois, who was brother to Philip the Fair of France, by railing at the kings of France, and satirizing them in his writings for the meanness of their extraction. Thus he feigns, but very ridiculouſly, that Hugh Capet, the first of the third race of the kings of France, was the son of a butcher ; and makes him own himself to be the root of a plant, which has done great mischief to Christendom. In the next place, he did all he could to expose his country to a bloody war, on account of the injustices which he thought he suffered from it. He incited Can Della Scala, Prince of Verona, to make war on the Florentines ; and, as Volaterranus expresses himself, led the emperor to the siege of Florence. He took great pains to be recalled ; but all his efforts were vain. During his banishment he applied himself diligently to study, and wrote several things with more spirit and fire than it is thought he would have done if he had lived at home in quiet. His works were collected and printed at Venice in 1564, in folio, with the notes of Christopher Landini ; and they have been published there since. The most considerable of his works, is his poem entitled, “ The Comedy of Hell, Purgatory, and Paradise.” It contains many things, which are not agreeable to the Papists, and which seem to signify, that Rome is the seat of Antichrist : for it appears, that Dante was as indifferent a Catholic for his time, as he was a good poet. Another book, which displeased the court of Rome, and made him pass for an heretic, was his treatise, entitled, “ De Monarchia ;” and Du Plessis Mornay has alleged several opinions of his, which are by no means conformable to Popery. But perhaps we shall do better to ascribe all this indignation at the church of Rome, to the personal injuries that he thought he received from the Pontiff, who helped to ruin his party, than to any real change of sentiment proceeding from conviction ; even if we should allow, what some have related, though Bayle thinks it improbable, that during his exile he went to Paris to learn philosophy, and the principles of divinity. He died in his exile at Ravenna, in July 1321, having just entered his 57th year ; and it is thought, that grief was the cause of his death. He enjoyed an honourable retreat in the court of Guy Polentano, prince of Ravenna ; and when the republic of Venice prepared to make war on that prince, he was sent by him to Venice to negotiate a peace there. The Venetians behaved arrogantly ; they would neither receive Dante, nor hear him ; and this contemptuous treatment is supposed to have touched him so sensibly, as to have occasioned the illness, upon his return to Ravenna, of which he died. It is remarkable that, a little before he expired, he had the strength of mind to compose his own epitaph.

DANTE (IGNATIUS); a descendant of the preceding, was born at Perugia, and took the habit of a Dominican monk. He became  
skilful



skilful in philosophy and divinity, but more so in the mathematics. He was invited to Florence by the great duke Cosmo I. and explained to him the sphere, and the books of Ptolemy. He read public lectures on the same subject, and had many auditors in the university of Bologna, where he explained geography and cosmography. Being returned to Perugia, he made a fine map of that city, and of its whole territory. The reputation of his learning caused him to be invited to Rome by Gregory XIII. who employed him in making geographical maps and plans. He acquitted himself so well in this, that the Pope thought himself obliged to prefer him; and accordingly gave him the bishopric of Alatri, near Rome. He went and resided in his diocese; but Sixtus V. who succeeded Gregory XIII. would have him near his person, and ordered him to return to Rome. Dante was preparing for the journey, but was prevented by death, which seized him in 1586. He published at Florence, in 1569, a treatise "Of the Construction and Use of the Astrolabe." He also wrote notes on the "Sphere of Sacrobosco," on the "Astrolabe," and on the "Universal Planisphere." He made a sphere of the world in five tables; and was the author of some other small things.

DANTE (JOHN BAPTIST), of the same family, probably, with the preceding, and native also of Perugia, was an excellent mathematician, and is memorable for having fitted a pair of wings so exactly to his body, as to be able to fly with them. He made the experiment several times over the lake Trasimenus; and succeeded so well, that he had the courage to perform before the whole city of Perugia. The time he pitched upon was the solemnity of the marriage of Bartholomew d'Alviano with the sister of John Paul Baglioni. He shot himself from the highest part of the city, and directed his flight over the square, to the admiration of the spectators: but unfortunately the iron with which he managed one of his wings, failed; and then, not being able to balance the weight of his body, he fell on a church, and broke his thigh. Bayle fancies, that the history of this Dædalus, for so he was called, will not be generally credited; yet he observes, that it is said to have been practised at other places, for which he refers us to the last "Journal des Sçavans" of 1678. Dante was afterwards invited to be professor of the mathematics at Venice. He flourished towards the end of the 15th century, and died before he was forty years old.

DANVERS (HENRY), a brave warrior in the end of the sixteenth, and beginning of the seventeenth century; and created earl of Danby by King Charles I. was the second son of Sir John Danvers, knight, by Elizabeth his wife, daughter and coheir to John Nevil, the last Lord Latimer. He was born at Dantesey in Wiltshire, on the 28th day of June 1573. After an education



suited to his birth, he went and served in the Low-Country wars, under Maurice, count of Nassau, afterwards Prince of Orange; and was engaged in many military actions of those times, both by sea and land. He was made a captain in the wars of France, occasioned in that kingdom by the League: and there knighted for his good service under Henry IV. king of France. Next, he was employed in Ireland, as lieutenant-general of the horse, and sergeant-major of the whole army, under Robert, earl of Essex, and Charles, baron of Mountjoy, in the reign of queen Elizabeth. Upon the accession of king James I. he was, on account of his family's deserts and sufferings, advanced, the 21st of July 1603, to the dignity of a peer of this realm, by the title of Baron of Dantsey: and in 1605, by a special act of parliament, restored in blood, as heir to his father, notwithstanding the attainder of his elder brother, Sir Charles Danvers, knight. Moreover, he was appointed lord president of Munster in Ireland, and in 1620, made governor of the isle of Guernsey, for life. By king Charles I. he was created earl of Danby, on February 5, 1625-6; and made one of his privy-council; and knight of the order of the garter. Being himself a man of learning, as well as a great encourager of it; and observing that opportunities were wanting in the university of Oxford for the useful study of botany, he purchased a piece of ground by the river Charwell, opposite to Magdalen-College; which he encompassed with a curious wall of square polished stone, and replenished with a great variety of plants and herbs proper for the study of physic and botany. He founded also an alms-house and a free-school, at Malmesbury in Wiltshire. In his latter days he chose a retired life; and, upon what account is not well known, fell under the displeasure of the court. At length, he died at his house in Cornbury-Park in Oxfordshire, January the 20th, 1643-4, in the seventy-first year of his age: and was buried in the chancel of the parish-church of Dantsey, under a noble monument of white marble, with an epitaph, which contains the best character that can be given of him. He was never married.

**DANVERS (JOHN)**, was younger brother and heir of Henry. He was also a knight and one of the gentlemen of the privy-chamber to king Charles I. and was so ungrateful and inhuman as to sit in judgment upon his gracious master, that unfortunate prince, and to be one of those who signed the warrant for his execution. He died before the restoration of king Charles II. but, however, all his estates both real and personal were confiscated in 1661. From lord Clarendon we understand, he was neglected by his brother, and, by a vain expence in his way of living, contracted a vast debt, which he knew not how to pay, and being a proud formal weak man, between being seduced and a seducer, became so far involved in their counsels, that he suffered himself to

be

be applied to their worst offices, taking it to be a high honour to sit upon the same bench with Cromwell, who employed and condemned him at once; nor did that party of miscreants look upon any two men in the kingdom with that scorn and detestation as they did upon Danvers and Mildmay.

DARCI (*Count*), born in Ireland in 1725, and attached to the Stuart family, was sent to Paris in 1739, where being put under the care of M. Clairault, at seventeen years of age he gave a new solution of the problem of the curve of equal pressure in a resisting medium. This was followed the year after by a determination of the curve described by a heavy body sliding by its own weight along a moveable plane, at the same time that the pressure of the body causes an horizontal motion in the plane. This problem had indeed been resolved by John Bernoulli and Clairault; but, besides that chevalier Darcy's method was peculiar to him, we discover throughout the work traces of that originality which is the leading character of all his productions. Darcy served in the war of 1744, and was taken prisoner by the English. During the course of the war, however, he gave two memoirs to the academy. The first contained a general principle of mechanics, that of the preservation of the rotatory motion. Daniel Bernoulli and Euler had found it out in 1745; but, besides that it is not likely their works should have reached Mr. D. in the midst of his campaigns, his method, which is different from theirs, is equally original, simple, elegant, and ingenious. This principle, which he again brought forward in 1750, by the name of "the principle of the preservation of action," in order to oppose it to Maupertuis' principle of the least action, chevalier Darcy made use of in solving the problem of the precession of the equinoxes; here, however, he miscarried; and in general it is to be observed, that though all principles of this kind may be used as mathematical formulæ, two of them at least must necessarily be employed in the investigation of problems, and even these with great caution; so that the luminous and simple principle given by M. D'Alembert in 1742 is the only one, on account of its being direct, which can be sufficient of itself for the solution of problems.

Having published "An Essay on Artillery" in 1760, containing various curious experiments on the charges of powder, &c. &c. and several improvements on Robins (who was not so great a mathematician as he); Darcy continued the experiments to the last moment of his life, but has left nothing behind him. In 1763, he published his "Memoir on the Duration of the Sensation of Sight," the most ingenious of his works, and that which shews him in the best light, as an accurate and ingenious maker of experiments. Darcy, always employed in comparing mathematical theory and observation, made a particular use of this principle in



his "Memoir on Hydraulic Machines," printed in 1754. All his works bear the character which results from the union of genius and philosophy; but as he measured every thing upon the largest scale, and required infinite accuracy in experiment, neither his time, fortune, nor avocations, allowed him to execute more than a very small part of what he projected. He was amiable, spirited, lively, and a lover of independence, a passion to which he sacrificed, even in the midst of literary society, where perhaps a little aristocracy may not be quite so dangerous. He died of a cholera morbus in 1779.

DARGONNE (DOM BONAVENTURE), a religionist of the Carthusian order, was born at Paris in 1640, and died in 1704. We have of his a very judicious work, entitled, "Un Traité de la Lecture des Peres de l'Eglise;" the best edition of which is that of 1697. He published also "Des Melanges d'Histoire & de Literature," under the name of "Vigneul de Marville," in 3 vols. 12mo; the last of which is said to be done by the abbé Banier. This is a very curious and interesting collection of critical reflections and literary anecdotes. He has been called to account by the critics for what he said of Bruyere. He was the author of some other things.

DASSOUCI, a celebrated French musician and poet of the 17th century, who published his own adventures, which are very odd, in the style of a buffoon. He relates, that he was born at Paris; that his father, an advocate in the parliament, was of Sens in Burgundy; that his mother was of Lorrain, a very little woman, and very prone to anger; that her husband and she, not being able to agree, parted by consent, after having divided their children and their substance; that he lived with his father at Paris, where he was ill-treated by a servant, who was his father's mistress; that at nine years of age he went to Calais, where he made people believe, that he understood astrology, and was son to a famous calculator of navities; that, having by a little artifice cured a person who conceited himself sick, he passed for a magician; that he was obliged to leave Calais privately, the mob threatening to throw him into the sea. Bayle knows nothing more of him, till the time that the duke de St. Simon got Lewis XIII. to hear him at Germains; when he hit that prince's humour by a drinking-song of his own making, which it afterwards became the fashion to sing at court. The king listened to his songs ever after, and admitted him freely into his closet; and they called Dassouci, Phœbus Garderobin, because he had his lutes always in the king's wardrobe. He continued this game under Lewis XIV. but having an inclination to go to Turin, he left Paris about 1655. Arriving at Lyons, he found many temptations to detain him. He entertained

tained with his music all the convents of singing nuns ; and there was not one of those devout virgins, who had not already a copy of his “ *Ovid in a Merry Humour*.” This was the title of a work, wherein he translated part of “ *Ovid’s Metamorphosis*” into burlesque verse. He staid three months at Lyons, in the midst of diversions, plays, and entertainments, being highly cared for by Moliere and the Bejars; after which he went to Avignon with Moliere, and then to Pezenas, where the assembly of the states of Languedoc was held. He was maintained by those players a whole winter; and followed Moliere as far as Narbonne. Afterwards he went to Montpellier, where he was imprisoned, and very near being burnt, for a suspected commerce with a male. He continued three months at Montpellier after his release, and drew up an account of that “ *Tragi-comical Adventure*,” so he calls it; which however he did not print, though the chief magistrate, who had seen it, gave him leave. He afterwards saw several towns of Provence; and went to wait on the prince of Morgues at Monaco, who made him a handsome present.

Being arrived at Turin, he had some trouble to confute by his presence the report of his execution, which had been read in the “ *Burlesque Gazette*.” He laboured to procure a settlement in that court, and supposes he should have succeeded, if the musicians of the country had not grown jealous of him. He pretends, that the beauty of his poetry laid him open to the indignation of a poet of Auvergne, who criticised and persecuted him: and adds, that he suffered much for having neglected the favourites, because he impolitically fancied it sufficient to make his court to their royal highnesses. Perceiving they grew cold towards him, he requested either to be dismissed, or to have a fixed pension; and, to his great mortification, obtained the former. About 1674, he published two small volumes, which he had composed in the prison of the Chatelet at Paris. He was confined there at that time: but we know nothing of the particulars, relating either to his confinement or his enlargement. Daffouci had several enemies: among the rest, Cyrano de Bergerac, and Boileau. He was a very indifferent sort of man, as we learn from his own accounts and concessions: there is no occasion to depend upon the testimony and authority of his satirists for this.

DATI (*CARLO*), professor of polite literature at Florence, where he was born, became famous, as well for his works, as for the eulogies which many writers have bestowed on him. He was very officious and civil to all learned travellers who went to Florence; many of whom expressed their acknowledgement of it in their writings. He was a member of the Academy della Crusca, and in that quality took the name of Smarrito. He made a panegyric upon Lewis XIV. in Italian, and published it at Florence in 1669:



1669: the French translation of it was printed at Rome the year following. He had already published some Italian poems in praise of that prince. The book entitled, "*Lettera di Timauro Antiato a Filaleti, della vera storia della cicloide, e della famosissima esperienza dell' argento vivo,*" and printed at Florence in 1663, was written by him; for it appears from the 26th page of the letter, that the pretended Timauro Antiato is no other than Carlo Dati. But the chief work, to which our Dati applied himself, was that *Della Pittura Antica*, of which he published an essay in 1667. He died in 1675, much lamented by all who knew him, as well on account of his humanity and amiable manners, as for his parts and learning.

DAVAL (PETER, Esq;), of the Middle Temple, a barrister at law, afterwards master in Chancery, and at the time of his death, Jan. 8, 1763, accomptant-general of that court. At an early period of life he translated the "*Memoirs of Cardinal de Retz,*" which were printed in 12mo. 1723, with a dedication to Mr. Congreve, who encouraged the publication. He was F. R. S. and an able mathematician. In the dispute concerning elliptical arches, at the time when Black-Friar's-Bridge was built, his opinion on the subject was applied for by the committee. His answer may be seen in the "*London Magazine for March 1750.*"

DAVENANT (JOHN), bishop of Salisbury, and a very learned man, was the son of an eminent merchant, and born in Watling-Street, London, about 1570. He was admitted of Queen's-College, Cambridge, in 1587, where he took his degrees in arts regularly. A fellowship was offered him about 1594, but his father would not suffer him to accept it, on account of his plentiful fortune; however, after his father's decease, he accepted of one, and was admitted into it in 1597. He took his doctor's degree in 1609, having long distinguished himself by his parts and learning; and the same year was elected lady Margaret's professor of divinity. In 1614, he was chosen master of his college; and became so considerable, that he was one of those eminent divines, sent by James I. to the synod of Dort in 1618. He returned to England in May 1619, after having visited the most eminent cities in the Low-Countries. In 1621, he was advanced to the see of Salisbury, and continued in favour during the remainder of James's reign; but in 1620-1 he incurred the displeasure of the court, by meddling in a sermon preached before the king at Whitehall, with the predestinarian controversy; "all curious search into which" his majesty had strictly enjoined, in his declaration prefixed to the 39 articles in 1628, "to be laid aside." For this pretended contempt of the king's declaration he was not only reproved the same day, but also summoned to answer two days after before the privy-council;

council; and, though he was dismissed without further trouble, and even admitted to kiss the king's hand, yet he was never afterwards in favour at court. He died of a consumption, April 20, 1641, to which, it is said, a sense of the sorrowful times he saw coming on did not a little contribute; and was buried in Salisbury-Cathedral. He was a man of exemplary manners, and a great divine; but strictly attached to Calvinism with all its absurdities.

He wrote, 1. "A Latin Exposition of St. Paul's Epistle to the Colossians," the third edition of which was printed at Cambridge in 1639. It is the substance of lectures, read by him as Margaret professor. 2. "Prælectiones de Duobus in Theologia Controversiis Capitibus: de Judice Controversiarum, primo: de Justicia Habituali & Actuali, altero, Cant. 1631." 3. In 1634, he published the questions he had disputed upon in the schools, 49 in number, under this title; "Determinaciones Quæstionum quarundam Theologicarum." 4. "Animadversions upon a Treatise lately published, and entitled, God's Love to Mankind, manifested by disproving his absolute Decree for their Damnation, Camb. 1641."

DAVENANT (*Sir WILLIAM*), was born at Oxford in 1605. His father kept an inn in that city, where Shakspeare used to lodge in his journies between London and Warwickshire; and, as his mother was a great beauty, some have surmised, without any foundation at all, that he derived his very being, and poetical talents, from Shakspeare. He was first put to a grammar-school at Oxford; and, when he had passed through that, entered a member of Lincoln-College in that university. But his genius leading him to poetry, he made little or no progress in academical learning; but soon leaving the place, he became a page to Frances, duchess of Richmond, and afterwards to Foulk, lord Brooke, who, being a poet himself, was much delighted with him. In 1628, he began to write plays and poems; and acquired so much reputation for taste and wit, that he was caressed by some of the most eminent men of his time. In 1637, when Ben Jonson died, he was created poet laureate, to the great mortification of May, the translator of "Lucan," who was competitor for the place; and who, upon being disappointed, carried his resentment so far, that from being a warm courtier, he became a warmer malcontent, and distinguished himself afterwards against his royal master, both as an advocate and historian to parliament. In 1641, he was accused by the parliament of being embarked in a design of seducing the army, and bringing it again under the subjection of the king: and after attempting to save himself by flight, was seized; but being bailed, withdrew soon after to France. After he had spent some time there, he returned; was entertained by William, marquis of Newcastle, and by him made propraefect or lieutenant-general of his



his ordnance. In 1643, he received the honour of knighthood from his majesty near Gloucester; but upon the declining of the king's party, retired again to France. Here he changed his religion for that of Rome, which circumstance probably might so far ingratiate him with the queen, as to induce her to trust him with the most important concerns. She sent him over to the king, to persuade him to give up the church for his peace and security: but the king was so displeased with what he offered on this head, that he forbade him ever coming into his presence again.

He was afterwards employed by the queen to transport a considerable number of artificers from France to Virginia, having obtained leave of the king of France so to do: but in this undertaking he was likewise unfortunate: for before the vessel got clear of the French coast, it was taken by some of the parliament ships of war, and carried to England. He was first imprisoned in the Isle of Wight, and afterwards removed to the Tower of London, in order to take his trial in the high court of justice in 1651: but at the intercession of Milton and some others, his life was saved, though we find him a prisoner in the Tower for two years after. He was then set at liberty by the lord-keeper Whitlocke, and had now nothing to think of, but how to procure an honest livelihood. Tragedies and comedies were then esteemed very profane and unholy things, which therefore being forbidden in those religious times, he was forced, as Dryden says, "to turn his thoughts another way, and to introduce the examples of moral virtue written in verse, and performed in recitative music. The original of this music, and of the scenes which adorned his works, he had from the Italian operas; but he heightened his characters, as he imagines, from Corneille and some French poets." In this manner he made a shift to support himself, till the restoration of Charles II. after which he revived the just drama, and obtained a patent for erecting a new company of actors, under the patronage of James, duke of York, who acted many years in Little Lincoln's-Inn-Fields. Here he died April 17, 1668, aged 63, and two days after was interred in Westminster-Abbey; when, to the great grief of honest Mr. Wood, there was an inexcusable error committed in the ceremony, the laurel-wreath through haste being forgot, which should have been placed upon his coffin. On his grave-stone is inscribed, in imitation of Ben Jonson's short epitaph, O RARE SIR WILLIAM DAVENANT! It may not be amiss to observe, that his remains rest very near the place, out of which those of Mr. Thomas May, formerly his competitor for the laurel, and afterwards historian and secretary to the parliament, were removed, together with a fine monument and pompous inscription erected over him by an order of that house. His works were published by his widow in 1673, and dedicated to James, duke of York: they consist of plays and poems, among the last of which

is to be found the famous *Gondibert*, which has afforded so much exercise to the wits and critics.

DAVENANT (*CHARLES*), the eldest son of Sir William Davenant, was born in 1656, and was initiated in grammar-learning at Cheame in Surrey. Though he had the misfortune to lose his father when scarce twelve years of age, yet care was taken to send him to Oxford to finish his education, where he became a commoner of Baliol-College in 1671. He took no degree, but went to London, where, at the age of nineteen, he distinguished himself by a dramatic performance, the only one he published, entitled, "*Circe, a Tragedy*, acted at his Royal Highness the Duke of York's Theatre," with great applause. This play was not printed till two years after it was acted; upon which occasion Dryden wrote a prologue, and the earl of Rochester an epilogue. In the former, there was a very fine apology for the author's youth and inexperience. He had a considerable share in the theatre in right of his father, which probably induced him to turn his thoughts so early to the stage; however, he was not long detained there either by that, or the success of his play, but applied himself to the civil law, in which, it is said, he had the degree of doctor conferred upon him by the university of Cambridge. He was elected to represent the borough of St. Ives in Cornwall, in the first parliament of James II. which was summoned to meet in May 1685; and, about the same time, jointly empowered, with the master of the revels, to inspect all plays, and to preserve the decorum of the stage. He was also appointed a commissioner of the excise, and continued in that employment for near six years, that is, from 1683 to 1689: however he does not seem to have been advanced to this rank, before he had gone through some lesser employments. In 1698, he was elected for the borough of Great Bedwin, as he was again in 1700. He was afterwards appointed inspector-general of the exports and imports; and this employment he held to the time of his death, which happened Nov. 6, 1714. Dr. Davenant's thorough acquaintance with the laws and constitution of the kingdom, joined to his great skill in figures, and his happiness in applying that skill according to the principles advanced by Sir William Petty in his "*Political Arithmetic*," enabled him to enter deeply into the management of affairs, and procured him great success as a writer in politics; and it is remarkable, that though he was advanced and preferred under the reigns of Charles II. and James II. yet in all his pieces he reasons entirely upon Revolution principles, and compliments in the highest manner the virtues and abilities of the prince then upon the throne.

His first political work was, "*An Essay upon Ways and Means of supplying the War, 1695*." In this treatise he wrote with so much strength and perspicuity upon the nature of funds, that



whatever pieces came abroad from the author of "The Essay on Ways and Means," were sufficiently recommended to the public; and this was the method he usually took to distinguish the writings he afterwards published. 2. "An Essay on the East-India Trade, 1697." 3. "Discourses on the Public Revenues, and of the Trade of England. Part I. To which is added, A Discourse upon improving the Revenue of the State of Athens, written originally in Greek by Xenophon, and now made English from the Original, with some historical Notes. By another Hand, 1698." This other hand was Walter Moyle, Esq; who addressed his discourse to Dr. Davenant. There is a passage in it which shews, that there were some thoughts of sending over our author, in quality of director-general to the East-Indies; and is also a clear testimony, what that great man's notions were, in regard to the importance of his writings. 4. "Discourses on the public Revenues, and on the Trade of England, which more immediately treat of the foreign Traffic of this Kingdom. Part. II. 1698." 5. "An Essay on the probable Methods of making the People Gainers in the Balance of Trade, 1699." 6. "A Discourse upon Grants and Resumptions: shewing, how our Ancestors have proceeded with such Ministers as have procured to themselves Grants of the Crown Revenue; and that the forfeited Estates ought to be applied to the Payment of Public Debts, 1700." 7. "Essays upon the Balance of Power; the Right of making War, Peace, Alliances; universal Monarchy. To which is added, an Appendix, containing the Records referred to in the second Essay, 1701." It was in this book that our author was carried away by his zeal to treat the church, or at least some churchmen, in so disrespectful a manner, as to draw upon himself a censure from one of the houses of convocation. 8. "A Picture of a modern Whig, in two Parts, 1701." There is, however, nothing but general report, founded upon the likeness of style and other circumstantial evidence, to prove that this bitter pamphlet fell from the pen of our author; and, if it did, he must be allowed to have been the greatest master of invective that ever wrote in our language. 9. "Essays upon Peace at Home and War Abroad, in two Parts, 1704." This is the first piece our author published, after the time that he is supposed to have reconciled himself to the ministry; was suspected to be written at the desire of lord Halifax; and was dedicated to the queen. It drew upon him the resentment of that party, by whom he had been formerly esteemed; but who now bestowed upon him as ill language, or rather worse, than he had received from his former opponents. 10. "Dr. Davenant's Reflections on the Trade to Africa, fol. 3 Parts, 1709." 11. "A Report to the Honourable the Commissioners for putting in Execution the Act, entitled, An Act for the taking, examining, and stating the public Accounts of the Kingdom, from Charles Davenant, L L. D. Inspector-

Inspector-General of the Exports and Imports, 1712, Part. I.”  
 12. “ A second Report to the Honourable the Commissioners, &c.  
 1712.” It may be necessary to observe, that several of the above-  
 recited pieces were attacked in the warmest manner, at the time  
 they were published : but the author seems to have satisfied him-  
 self in delivering his sentiments and opinions, without shewing any  
 further concern to defend and support them against the cavils of  
 party zeal and contention. Most of his political works were  
 collected and revised by Sir Charles Whitworth, in 5 vols. 8vo.  
 1771.

DAVENANT (WILLIAM), younger brother to the former,  
 and fourth son of Sir William Davenant, was educated at Mag-  
 dalen-Hall in Oxford, where he took the degree of B. A. in 1677.  
 He translated into English from the French, a book, entitled,  
 “ Animadversions upon the famous Greek and Latin Historians,”  
 written by La Mothe le Voyer, who was tutor to Lewis XIII.  
 He took the degree of M. A. in 1680; and about the same time,  
 entering into orders, was presented to a living in the county of  
 Surrey, by his patron Robert Wymondsole, of Putney, Esq. He  
 travelled with this gentleman into France; and in the summer of  
 1681, was unfortunately drowned in a river near Paris, as he was  
 swimming for his own diversion.

DAVENPORT (CHRISTOPHER), a learned Englishman,  
 was born at Coventry, in Warwickshire, about 1598, and edu-  
 cated in grammar-learning at a school in that city. He was sent  
 to Merton-College in Oxford at fifteen years of age; where spend-  
 ing two years, he, upon an invitation from some Romish priest,  
 afterwards went to Doway. He remained there for some time;  
 and, then going to Ypres, he entered into the order of Francis-  
 cans among the Dutch there, in 1617. After several removals  
 from place to place, he became a missionary into England, where  
 he went by the name of Franciscus à Sancta Clara; and at length  
 was made one of the chaplains to Henrietta Maria, the royal con-  
 sort of Charles I. Here he did all he could to promote the cause  
 of Popery, by gaining disciples, raising money among the English  
 Catholics to carry on public matters abroad, and by writing books  
 for the advancement of his religion and order. He was very emi-  
 nent for his uncommon learning, being excellently versed in school-  
 divinity, in fathers and councils, in philosophers, and in ecclesi-  
 astical and profane histories. He was, Wood tells us, a person of  
 very free discourse, while his fellow-labourer in the same vineyard,  
 Hugh Cressy, was reserved; of a lively and quick aspect, while  
 Cressy was clouded and melancholy: all which accomplishments  
 made him agreeable to Protestants as well as Papists. Archbishop  
 Laud, it seems, had some knowledge of this person; for, in the



seventh article of his impeachment, it is said, that “ the said archbishop, for the advancement of Popery and superstition within this realm, hath wittingly and willingly received, harboured, and relieved, divers Popish priests and Jesuits, namely, one called Sancta Clara, alias Davenport, a dangerous person and Franciscan friar, who hath written a Popish and seditious book, entitled, ‘ Deus Natura, Gratia, &c.’ wherein the thirty-nine Articles of the Church of England, established by act of parliament, are much traduced and scandalized : that the said archbishop had divers conferences with him, while he was writing the said book, &c.” To which article, the archbishop made this answer : “ I never saw that Franciscan friar, Sancta Clara, in my life, to the utmost of my memory, above four times, or five at most. He was first brought to me by Dr. Lindfell : but I did fear, that he would never expound the articles so, that the church of England might have cause to thank him for it. He never came to me after, till he was almost ready to print another book, to prove, that episcopacy was authorized in the church by divine right ; and this was after these unhappy stirrs began. His desire was, to have this book printed here ; but at his several addresses to me for this, I still gave him this answer : That I did not like the way which the church of Rome went concerning episcopacy ; that I would never consent, that any such book from the pen of a Romanist should be printed here ; that the bishops of England are very well able to defend their own cause and calling, without any help from Rome, and would do so when they saw cause : and this is all the conference I ever had with him.” Davenport at this time absconded, and spent most of those years of trouble in obscurity, sometimes beyond the seas, sometimes at London, sometimes in the country, and sometimes at Oxford. After the restoration of Charles II. when the marriage was celebrated between him and Catherine of Portugal, Sancta Clara became one of her chaplains ; and was for the third time chosen provincial of his order for England, where he died May 31, 1680.

He was the author of several works : 1. “ *Paraphrastica Expositio Articulorum Confessionis Anglicæ.*” This book was, we know not why, much railed at by the Jesuits, who would fain have had it burnt ; but being soon after licensed at Rome, all further rumour about it stopped. 2. “ *Deus, Natura, Gratia : sive, Tractatus de Prædestinatione de Meritis, &c.*” This book was dedicated to Charles I. and Prynne contends, that the whole scope of it, as well as “ the paraphrastical Exposition of the Articles,” reprinted at the end of it in 1635, was to reconcile the king, the church, and the articles of our religion to the church of Rome. He published also a great number of other works, which are not now of consequence enough to be mentioned.

DAVENPORT



DAVENPORT (JOHN), elder brother of Christopher just mentioned, was born at Coventry, in 1597; and sent from thence with his brother to Merton-College in 1613. He afterwards took a different route from him; for whereas Christopher went to Doway, and became a Catholic, John went to London, and became a Puritan. He was minister of St. Stephen's in Coleman-Street, and esteemed by his fanatical brethren a person of excellent gifts in preaching, and in other qualities belonging to a divine. About 1630, he was appointed by certain factious and discontented persons, one of the feoffees for the buying in impropriations; but, that project miscarrying, he left his pastoral charge about 1633, under pretence of opposition from the bishops, and went to Amsterdam. Here, endeavouring to be a minister in the English congregation, and to join with them in all duties, he was opposed by John Paget, an elder, on account of some difference between them about baptism; upon which he wrote, in his own defence, "A Letter to the Dutch Classis, containing a just Complaint against an unjust Doer; wherein is declared the miserable Slavery and Bondage that the English Church at Amsterdam is now in, by Reason of the tyrannical Government and corrupt Doctrine of Mr. John Paget, their Minister, Amst. 1631." Two or three more pieces relating to this controversy were published by him afterwards; and such were his parts and learning, that he drew away from them many of their congregation, to whom he preached and prayed in private houses.

In the beginning of the rebellion, he returned into England, as other Nonconformists did, and had a cure bestowed on him; but finding matters not go on agreeably to his humour, he went into New-England, and became a pastor of New-Haven there. He afterwards removed from thence to Boston in 1668, where he died the year following. He was the author of "A Catechism containing the chief Heads of the Christian Religion," which was printed at London in 1659: "Several Sermons:" "The Power of congregational Churches asserted and vindicated:" and of "An Exposition of the Canticles," which has never been published.

DAVID (GEORGE), a most extraordinary heretic, was the son of a waterman of Ghent, and educated a glazier, or, as some say, a glass-painter. He began about 1525 to preach such whimsies as these, namely, that he was the true Messiah, the third David, nephew of God, not after the flesh, but after the spirit. "The heavens," he said, "being empty, he was sent to adopt children worthy of that kingdom; and to restore Israel, not by death, as Christ, but by grace." With the Sadducees, he denied eternal life, the resurrection, and the last judgment: with the Adamites, he was against marriage and for a community of women: and with the followers of Manes, he thought that the body only, and



and not the soul. could be defiled with sin. According to him, the souls of unbelievers ought to be saved, and those of the apostles damned. Lastly, he affirmed it folly to believe that there was any sin in denying Jesus Christ; and ridiculed the martyrs for preferring death to apostacy. A persecution being commenced against him and his followers, he fled first to Friesland, and from thence to Basil, where he lurked under the name of John Bruck. He died in that city in 1556, promising to his disciples, that he should rise again in three days; which, as it happened, was not altogether false; for the magistrates of Basil, understanding at length who he was, did, about that time, dig up his corpse, which, together with his writings, they caused to be burned by the common executioner. As great a madman as this George David was, he had his followers, which continued some time after his death.

DAVIES (Sir JOHN), an eminent lawyer and poet, was the son of a wealthy tanner at Chisgrove in Wiltshire, where he was born about 1570. He became a commoner of Queen's-College, Oxford, in 1585; and after having taken the degree of B. A. he removed to the Middle-Temple; and, applying himself to the study of the common law, was called to the bar. Some time after, being expelled that society for beating a gentleman at dinner in the common-hall, namely, Mr. Richard Martin, afterwards recorder of London, he retired to Oxford, and prosecuted his studies there; but, being reinstated in the Temple, he practised as a counsellor, and became a Burgess in the parliament in 1601. Upon the death of queen Elizabeth, he went with lord Hunfdon into Scotland, to congratulate king James; and, being introduced into his majesty's presence, was taken very particular notice of. The king inquiring of that lord the names of the gentlemen who accompanied him, and hearing John Davies named, asked, whether he was *Nosce teipsum*? And, upon being told he was, his majesty graciously embraced him, and assured him of his favour. This *Nosce teipsum* was a poem of Sir John's on "The Original, Nature, and Immortality of the Soul," published in 1599, and dedicated to queen Elizabeth. It was printed again in 1622, and again in 1714, by Mr. N. Tate, who has given in a preface a very advantageous character of it. This, together with other small poems, as, "Hymns of Astrea in Acrostic Verse;" "Orchestra, or, A Poem expressing the Antiquity and Excellency of Dancing, in a Dialogue between Penelope and one of her Wooers;" &c. gained Sir John the reputation of a poet, and recommended him so to king James, that he made him first his solicitor, and then his attorney-general in Ireland; where, in 1606, he became one of his majesty's serjeants at law, and was afterwards speaker of the House of Commons in that kingdom. The year following, he received the honour of knighthood from the king at Whitehall. In 1612, he quitted the  
post

post of attorney-general in Ireland, and was made one of his majesty's English serjeants at law; and after his settling in England, one of the judges of assize on the circuits. In 1626, he was appointed lord chief justice of the King's-Bench; but, before his installation, died suddenly of an apoplexy. He left behind him the character of a bold spirit, a sharp and ready wit, and of a man completely learned, but in reality more a scholar than a lawyer.

His productions as a lawyer are as follow: 1. "A Discovery of the true Causes why Ireland was never entirely subdued, nor brought under Obedience of the Crown of England, until the Beginning of his Majesty's happy Reign, 1612," 4to. Dedicated to the king, with this Latin verse only: "*Principis est virtus maxima nosse suos.*" 2. "A Declaration of our Sovereign Lord the King, concerning the Title of his Majesty's Son Charles, the Prince and Duke of Cornwall, 1614," folio. Printed in two columns, one French, the other English. 3. "Le Primer Reports des Cases & Matters en ley resolves & adjudges en les Courts del Roy en Ireland, Dublin, 1615. Lond. 1628 and 1674," folio. To the second edition was added a table. 4. "A perfect Abridgement of the 11 Books of Reports of Sir Edward Coke, 1651," 12mo. It was written in French by Sir John Davies, and translated into English by another hand. 5. "Jus imponendi Vectigalia: or, The Learning touching Customs, Tonnage, Poundage, and Impositions on Merchandizes, &c. asserted, 1656 and 1659," 8vo. Besides these, he left some MSS. namely, "A large Epistle to Robert earl of Salisbury, of the State of the Counties of Monaghan, Fermanagh, and Downe, and of Justices of Peace, and other Officers of Ireland," written in 1607: and also, "A Speech before Arthur, Lord Chichester, Viscount Belfast, Lord Lieutenant of Ireland, 21 May 1613," when he was speaker of the Irish House of Commons. These pieces were in the library of Sir James Ware, of Ireland, and afterwards, as Wood believes, in that of the earl of Clarendon.

He married Eleanor Touchet, youngest daughter of lord George Audley, afterwards earl of Castlehaven; by whom he had a son, an idiot, who died young, and a daughter named Lucy, who was married to Ferdinand, lord Hastings, afterwards earl of Huntingdon. This Eleanor Touchet was a lady of a very extraordinary character. She had, or pretended to have, a spirit of prophecy; and her predictions, received from a voice which she often heard, as she used to tell her daughter Lucy, and she others, were generally wrapped up in dark and obscure expressions. It was commonly reported, that, on the Sunday before her husband's death, as she was sitting at dinner with him, she suddenly burst into tears; whereupon, he asking her the occasion, she answered, "Husband, these are your funeral tears;" to which he replied, "Pray wife, spare your tears now, and I'll be content that you laugh when I am dead." After Sir John's death, she lived mostly at Parston in Hertfordshire; and in 1649, an account was published of her

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“strange and wonderful Prophecies.” She died in St. Bride’s parish, London, in 1552; and was buried in St. Martin’s-Church in the Fields, near the remains of her husband.

DAVIES (Dr. JOHN), was born in Denbighshire, and educated by William Morgan, afterwards bishop of St. Asaph. He was admitted a student of Jesus-College, Oxford, in 1589, and afterwards became a member of Lincoln-College in the same university. He was rector of Malloyd, or Manyllloyd in Merionethshire, and afterwards a canon of St. Asaph. He commenced doctor in 1616, and was highly esteemed by the university, says Wood, as well versed in the history and antiquities of his own nation, and in the Greek and Hebrew languages; a most exact critic, an indefatigable searcher into ancient writings, and well acquainted with curious and rare authors. His works are, 1. “*Antiquæ Linguæ Britannicæ nunc communiter dictæ Cambro-Britannicæ, à suis Cymræcæ vel Cambricæ, ab aliis Wallicæ Rudimenta, &c.*” 1621,” 8vo. 2. “*Dictionary Latino-Britannicum*, 1632.” folio. With this is printed *Dictionary Latino-Britannicum*, which was begun and greatly advanced by Thomas Williams, physician, before 1600. It was afterwards completed and published by Dr. Davies. 3. “*Adagia Britannica, Authorum Britannicorum nomina, & quando floruerunt*, 1632,” printed at the end of the Dictionary before-mentioned. 4. “*Adagiorum Britannicorum Specimen*,” MS. Bibl. Bodl. He also assisted W. Morgan, bishop of Landaff, and Richard Parry, bishop of St. Asaph, in translating the Bible into Welsh, in that correct edition which came out in 1620. He also translated into the same language (which he had studied at vacant hours for 30 years) the book of “*Resolution*,” written by Robert Parsons, a Jesuit.

DAVIES (JOHN), an eminent and learned critic, was the son of a merchant in London, and born there April 22, 1679. After being educated in classical learning at the Charterhouse-School, he was, in 1695, sent to Queen’s-College in Cambridge; where he took the degree of B. A. in 1698. In 1701, he was chosen fellow of his college; and the year following took the degree of M. A. In 1711, having distinguished himself by several learned publications, hereafter to be mentioned, he was collated by Moore, bishop of Ely, to the rectory of Fen-Ditton near Cambridge, and to a prebend in the church of Ely; taking the same year the degree of L L. D. Upon the death of Dr. James, he was chosen master of Queen’s-College, March 23, 1716-17; and created D. D. in 1717, when George I. was at Cambridge. He died March 7, 1731-32, aged 53, and was buried in the chapel of his college; where a flat marble stone was laid over his grave, with a plain inscription. His mother, who was a daughter of Sir John Turton, Knt. is said to have been living in 1742.

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This learned man was not, as far as we can find, the author of any original works, but only employed himself in giving fair and correct editions of some Greek and Latin authors of antiquity. Thus in 1703 he published in 8vo. 1. "Maximi Tyrii Dissertationes, Gr. & Lat. ex Interpretatione Heinsii, &c." 2. "C. Julii Cæsaris, & A. Hirtii quæ extant omnia, Cant. 1706," 4to. It was republished in 1727. 3. "M. Minucii Fælicis Octavius, Cant. 1707," 8vo. It was printed again in 1712, 8vo. with the notes greatly enlarged and corrected, and the addition of Commodianus, a writer of the Cyprianic age. 4. Then he formed a scheme of publishing new and beautiful editions of Cicero's philosophical pieces, by way of supplement to what Grævius had published of that author; and accordingly put out, in 1709, his "Tusculanarum Disputationum, Libri quinque," 8vo. This edition, and that of 1738, which is the fourth, have at the end the emendations of his intimate friend Dr. Bentley. The other pieces were published by our author in the following order: "De Naturâ Deorum, 1718." "De Divinatione & de Fato, 1721." "Academica, 1725." "De Legibus, 1727." "De Finibus Bonorum & Malorum, 1728." These several pieces of Tully were printed in 8vo. in a fair and handsome manner; have been received with a general applause; and have passed, most of them, through several editions. He had also gone as far as the middle of the third book of Cicero's "Offices;" but being prevented by death from finishing it, he recommended it in his will to the care of Dr. Mead, who put it into the hands of Dr. Thomas Bentley, that he might fit and prepare it for the press. But the house where Dr. Bentley lodged, which was in the Strand, London, being set on fire through his carelessness, as it is said, by reading after he was in bed, Davies's notes and emendations perished in the flames. 5. Another thing published by our learned author, which we have not mentioned, was, "Lactantii Firmiani Epitome Divinarum Institutionum, Cant. 1718," 8vo.

DAVILA, a celebrated historian, was born of an illustrious family in the isle of Cyprus. His ancestors had sustained the office of high-constables in that state, and were possessed of large fortunes: but, the Turks making themselves masters of the island in 1571, Davila was forced to abandon his country. He fled to Avila in Spain; induced thereto by a tradition, which prevailed in his family, that his ancestors had derived their name and origin from this town. Here, upon the credit of his name and family, joined to the little remaining substance he had brought with him, he thought he should be able to support himself with tolerable comfort: but, finding himself mistaken, he went to France, where he was greatly caressed in the court of Henry III. and had many services done him by people of the first quality. He had a brother



and two sisters, which were taken into the service of Catharine of Medicis: but this queen dying in 1589, and the king soon after, broke again all Davila's measures. He continued however in France some time under the reign of Henry IV. and behaved himself very gallantly in some military expeditions. Afterwards he went to Venice, where he had a very honourable pension settled on him by the republic, in whose service his brother Lewis Davila had formerly been a commander. He was at Padua when he obtained a formal commission from Venice to remove to Verona; which being a very advantageous thing for him, he made no delay, but set out immediately. When he was upon his journey, he demanded carriages for the conveyance of his goods, which was lawful for those who had received any sort of commission from the republic; but instead of being served in the manner he ought to have been, he was treated at one place very ill; and his servants and attendants were insulted by the person whose duty it was to furnish him. Davila presented his commission in the softest manner imaginable; but this moderation and candor, as it usually happens, only served to exasperate our hero the more; who immediately discharged a pistol upon him, and wounded him in such a manner that he died soon after. Davila had a son with him of about 18 years of age; who had spirit enough to revenge the death of his father upon the murderer, whom he fell upon directly, and cut to pieces.

When Davila was come to Venice, he wrote his "History of the Civil Wars of France." It was divided into 15 books, and contains every thing worth notice that passed, from the death of Henry II. 1559, to the peace of Vervins 1598. This history has always been reckoned a fine one.

DAVIS (HENRY EDWARDS), son of Mr. John Davis, of Windsor, was born July 11, 1756, and educated at Ealing, Middlesex, whence he removed to Baliol-College, Oxon, May 17, 1774, and took his degree about Jan. 1778, as B. A. In the spring of that year he distinguished himself amongst the earliest examiners of some remarkable assertions, and insinuations yet more extraordinary, introduced in the "History of the Decline and Fall of the Roman Empire." So much accurate knowledge, and a judgment so well matured as that "Examination" discovered, has been rarely found at the age of 21. The historian, in his "Vindication," exerted very considerable efforts, though strongly assailed by veterans in literature, to defend himself against his juvenile opponent. Mr. Davis, in his "Reply," manifested no ordinary degree of candour and firmness. Such proofs of learning, sagacity, and zeal for the Christian cause, drew the particular attention of men, eminent by their public station, their talents, and acquired advantages, and still more distinguished by their virtue and piety.

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In 1780, having entered into full orders, he was established, in a manner peculiarly to his honour, in a fellowship of his college; and, for some time before his death, was tutor; an office which he discharged with solicitude and constancy, too great for the sensibility of his mind and the delicacy of his constitution. A lingering illness removed him from the society of his many estimable friends, and deprived the public of his expected services. Feb. 10, 1784, without any apparent change between a placid slumber and death, he expired. He was buried at Windsor, which was the place of his birth. He had cultivated a taste for elegant literature, particularly in poetry, and occasionally wrote for the *Gentleman's Magazine*; the particulars cannot now be ascertained, except that in the *Magazine* for April 1782, p. 181, a letter signed C. and D. pointed out a very erroneous representation, for such it is presumed it will appear to impartial readers, in a passage of Mr. Gibbon concerning Gennadius. Of this the discovery belongs to Mr. Davis; though in the drawing of it, as the signature imports, a learned friend was concerned.

It may be added, that, before his publication of the "*Examination*," he had given several proofs of an early genius; and as in this he resembled some eminent men, so he did also in another respect, being from his infancy of a very tender and delicate constitution. His apprehension was quick, his judgment correct; and in his application he was indefatigable.

DAURAT (JOHN), an eminent French poet, was born near the head of the Vienne about 1507. Going to the capital of the kingdom to finish his studies, he there made an extraordinary progress, and distinguished himself in such a manner by his skill in Greek, and his talent at poetry, that he became one of the professors of the university of Paris. In 1560, he succeeded John Stracellus in the post of the king's reader and professor of the Greek tongue; but before this he had been principal of the college of Coqueret, after having been tutor to John Antony de Baïf, in the house of his father Lazarus de Baïf, who was master of the Requests. He continued to instruct this young pupil in the college of Coqueret; and he had also the famous Ronfard for his scholar there, during the space of seven years. One of the most glorious eulogies of Daurat is, that his school produced a great number of able men. His generosity and want of management made him extremely poor, and procured him a place in the list of those learned men who have been very near starving. In the reign of Henry II. he had been preceptor to the king's pages; and Charles IX. honoured him with the title of his poet, and took great delight in conversing with him. Considering the age in which he lived, we ought to forgive him the taste he had for anagrams, of which he was the first restorer. He undertook also to explain the centu-



ries of Nostradamus, which he was thought by some to do with such success, that he seemed to be invested with the character of his interpreter or sub-prophet. In his extreme old age, when he was near 80, having lost his first wife, he married a young girl; and by her had a son, for whom he shewed his fondness by a thousand ridiculous actions. He used to say, by way of excuse for this marriage, that "it was a poetic licence; and that, being to die by the thrust of a sword, he chose to perform the execution with a bright sword, rather than a rusty one." He had by his first wife, among other children, a son, who was the author of some French verses, which have been printed in a collection of his own poems; and a daughter, whom he married to a learned man, named Nicolas Goulu, in whose favour he resigned his place of regius professor of the Greek tongue. He made a great many verses in Latin, Greek, and French; and indeed it was his disease to make too many; for no book was printed, nor did any person of consequence die, but Daurat made some verses on the subject; as if he had been poet in ordinary to the kingdom, or his muse had been an hired mourner. Some have said that the odes, epigrams, hymns, and other poems in Greek and Latin, composed by Daurat, amount to about 50,000 verses; and make what abatement we will from this prodigious number, it is certain, that he composed a great many poems in those two languages, besides what he wrote in French. He was so good a critic, that Scaliger, as he said, knew none but him and Cujacius, who had abilities sufficient to restore ancient authors; but he has presented the public with very little of that kind, some remarks of the Sibylline verses in Opsopæus's edition being all we can recollect at present. Scaliger tells us, and he laughs at him for it, that he spent the latter part of his life in endeavouring to find all the Bible in Homer. He died at Paris in 1558, aged 81; and since his death there have been published collections of his verses, but not good ones.

DAWES (Sir WILLIAM), an eminent English prelate, was the youngest son of Sir John Dawes, Bart. and born at Lyons near Braintree in Essex, Sept. 12, 1671. He was educated at Merchant-Taylors School in London, where he made a great proficiency in classical learning; and was also tolerably versed in the Hebrew tongue, even before he was 15 years of age: which was chiefly owing to the additional care that Kidder, afterwards bishop of Bath and Wells, but then rector of Rayne near Braintree, was pleased to take of his education. In 1687, he was sent to St. John's-College in Oxford; but his father's title and estate descending to him, upon the death of his two elder brothers, about two years after, he left Oxford, and entered himself a nobleman in Catharine-Hall, Cambridge. He took possession of his eldest brother's chambers, who died there just before of a fever, at the same

same time that his other brother, who was lieutenant of a ship, was unhappily drowned. After he had taken the degree of M. A. he visited his estate in Essex, and intended to make a short tour into some other parts of the kingdom, which he had not seen; but his progress was stopped by his happening to meet with Frances, the eldest daughter of Sir Thomas Darcy, of Braxstead-Lodge in Essex, a fine and accomplished woman, whom he soon after married.

As soon as he arrived at the proper age, he was ordained deacon and priest by Compton, bishop of London. He intended, from the very first, to enter into holy orders; and is said to have prepared himself for this, by making some of the most eminent English divines his study, while he was very young. Shortly after, he was created D. D. by a royal mandate, in order to be qualified for the mastership of Catharine-Hall, to which he was unanimously elected in 1696, upon the death of Dr. John Eachard. He did several beneficial acts to his college: particularly, he contributed liberally towards the finishing a chapel which his predecessor had begun; and, by his interest at court, procured the first vacant prebend of Norwich to be annexed, by act of parliament, to the mastership of Catharine-Hall for ever. In 1696, he was made a chaplain in ordinary to king William; and shortly after, was presented by his majesty to a prebend in the church of Worcester. Sir William, it seems, had pleased the king so well in a sermon, preached at Whitehall, Nov. 5, 1696, that his majesty sent for him, and without any solicitation gave him this prebend; telling him at the same time, that "the thing indeed was but small, and not worth his acceptance, but as an earnest of his future favour, and a pledge of what he intended for him." Nov. 10, 1698, he was collated by archbishop Tenison to the rectory, and, the month following, to the deanery of Bocking in Essex; where he behaved in a very charitable and exemplary manner.

After queen Anne's accession, Sir William was made one of her chaplains, and was in a fair way for some of the highest dignities in the church. Accordingly, though he missed the bishopric of Lincoln, which was vacant in 1705, yet her majesty, of her own accord, named him to the see of Chester in 1707. The reason of his missing Lincoln was his having, in a sermon upon Jan. 30, uttered some bold truths, which were not agreeable to certain persons in power; who took occasion from thence to persuade the queen, contrary to her inclination, to give it to Dr. Wake, late archbishop of Canterbury. This however made no impression upon Sir William; and therefore, when he was told by a certain nobleman, that he had lost a bishopric by his preaching, his reply was, that "as to that he had no manner of concern upon him, because his intencion was never to gain one by it." In



1713-14, he was translated to the archiepiscopal see of York; at which time he was also made a privy-counsellor of state. He continued above 10 years in this high station, much honoured and respected; and then a diarrhoea, to which he had been subject afore time, coming to be attended with a fever, and ending in an inflammation of his bowels, put a period to his life, April 30, 1724. He was buried in the chapel of Catharine-Hall, Cambridge, near his lady, who died Dec. 22, 1705, in her 29th year. He had seven children, three of which only, namely, Elizabeth, Jane, and Darcy, survived him.

He was the author of several things, some of which were published by himself, and others after his decease, under the title of his "Whole Works, with a Preface, giving some Account of the Life, Writings, and Character of the Author, 1733," in 3 vols. 8vo. Those published by himself were 1. "An Anatomy of Atheism, 1693." This is a poem, consisting of five sheets, and was written by the author before he was 18 years of age. It is more remarkable for its argument and easiness of diction, than for any briskness and force of imagination. 2. "The Duties of the Closet, &c." written before he was 21 years of age. 3. "The Duty of Communicating explained and enforced, &c." composed for the use of his parishioners at Bocking. 4. "Sermons preached upon several Occasions before King William and Queen Anne, 1707," 8vo. dedicated to that queen. 5. "A Preface to the Works of Bishop Blackall," published in 1723.

DAWES (RICHARD), an English scholar, celebrated for the publication of a work, entitled, "*Miscellanea Critica*," was born in 1708; and, after a school-education under Mr. Anthony Blackwall, admitted of Emanuel-College, Cambridge, in 1725. In 1736, he published a specimen of a Greek translation of "*Paradise Lost*;" of which, in his preface to the "*Miscellanea Critica*," he had candor enough to point out the imperfections himself. Mr. Dawes died in 1766, and left some MSS. to which Mr. Burges, who has lately published an improved edition of the "*Miscellanea Critica*," had access. There are some others in Dr. Atkew's collection, who bought Mr. Dawes's library.

DAY (THOMAS), an eminent miscellaneous writer, the only son of Thomas Day, Esq. one of the collectors outwards of the customs in the ports of London, was born in the year 1748. He received his education at the Charter-House, and removed thence to Oxford. He afterwards made a tour on the continent, and, on his return to England, entered himself of the society of the Middle-Temple, and was called to the bar. But, although possessed of great eloquence, with a mind not only able to comprehend, but to improve the modes of judicial proceedings, he was disgusted with

with the technical nicety of legal process; and being possessed of an ample fortune, much augmented by the accumulation of a long minority, he declined the emoluments of the law, and devoted his time to literary pursuits. In 1777, he married Miss Esther Milnes, of Wakefield, in Yorkshire; and with this lady he lived retired many years at Anningsley, in the county of Surrey; where he amused himself with the occupation of a large farm, more for the sake of maintaining a number of poor families whom he employed around it, than with any view to his own advantage. He occasionally interfered in the politics of the times, with the honest zeal of a disinterested patriot, and the manly firmness of an independent country gentleman. But, on the 28th of September 1789, a period was put to his valuable life, by a fall from his horse, as he was riding out with some gentlemen in Berkshire.

Mr. Day's first publication, in 1773, was "The Dying Negro, a poetical epistle." In 1776, he published another poem, entitled, "The Devoted Legions, addressed to lord George Germaine, and the Commanders of the Forces against America."

In 1783, he produced "The History of Sandford and Merton;" a work of great importance to youth, and which he afterwards extended to three volumes 12mo. It consists of a variety of tales interwoven with a story, in which two children and their tutor are the principal characters. This work was followed by another, with the same benevolent views, entitled, "The History of Little Jack," and printed in 1788, in "The Children's Miscellany." Mr. Day likewise published occasionally many political productions; 1. "Reflections on the present State of England, and the Independence of America." 2. "Fragment of an original Letter on the Slavery of the Negroes." 3. "A Dialogue between a Justice of the Peace and a Farmer." 4. "The Letters of Marius: or, Reflections upon the Peace, the East-India Bill, and the present Crisis." 5. "A Letter to Arthur Young, Esq. on the bill now pending in Parliament to prevent the Exportation of Wool."

DECHALES (CLAUDIUS FRANCIS MILLIET), an excellent mathematician, mechanic, and astronomer, was born at Chambery, the capital of Savoy, in 1611: and descended from a noble family, which had produced several persons, creditably distinguished in the church, the long robe, and the field. He was a great master in all the parts of mathematics, and printed several books in that way, which were very well received. His principal performances are, an edition of Euclid's "Elements," where he has struck out the unserviceable propositions, and annexed the use to those he has kept in; a discourse of fortification; and another of navigation. These performances, with some others, were first collected into three volumes in folio, under the title of "Mundus Mathematicus;" being indeed a complete course of all the mathematics.



Dechales, though not abounding in discoveries of his own, is yet allowed to have made a very good use of those of other men, and to have drawn the several parts of the science of mathematics together with great clearness and judgment. It is said also, that his probity was not inferior to his learning, and that both these qualities made him generally admired and beloved at Paris; where for four years together he read public mathematical lectures in the college of Clermont. Then he removed to Marseilles, where he taught the art of navigation; and afterwards became professor of mathematics in the university of Turin, where he died March 28, 1678, aged 67.

DECKER (THOMAS), a writer in the reign of James I. and, being a contemporary with Ben Jonson, became more eminent by having a quarrel with that great poet, than he would perhaps otherwise have done from the merit of his own works. What the original occasion of their contest was, is unknown; but Jonson, who certainly could never "bear a rival near the throne," has, in his "Poetaster," the Dunciad of that author, among many other poets whom he has satirized, been peculiarly severe on Decker, whom he has characterised under the name of "Crispinus." This compliment Decker has amply repaid in his "Satyromastix, or the Untrussing a humourous Poet," in which, under the title of young Horace, he has made Ben the hero of his piece. Although, as we before observed, Decker was but a middling poet, yet he did not want his admirers, even among the poets of his time; some of whom thought themselves not disgraced by writing in conjunction with him; Webster having a hand in three of his plays, and Rowley and Ford joining with him in another. His "Honest Whore," and the comedy of "Old Fortunatus," are allowed to be solely his, which are said to contain beauties, in respect to character, plot, and language, equal to the abilities of any of those authors that he was ever assisted by; and indeed in the former, equal to any dramatic writer (Shakspeare excepted) that this island has produced.

The precise time of this author's birth and death are not recorded; yet he could not have died young, as the first play we find of his writing was published in 1600, and the latest date we meet with to any other is in 1638, except the "Sun's Darling," which Langbaine observes, was not published till after the death of its author.

DEE (JOHN), a great mathematician, and very extraordinary person in the republic of letters, was born of parents in good circumstances at London, July 13, 1527; and, after some time spent at school there, and at Chelmsford in Essex, sent to John's-College in Cambridge: where, according to his own account, he applied

applied the greater part of his time to study and learning. May 1547, he went into the Low Countries, on purpose to converse with Frisius, Mercator, &c. and in about eight months after returned to Cambridge; where, upon the founding of Trinity-College by Henry VIII. he was chosen one of the fellows. His turn was to mathematics and astronomy. He brought over with him from the Low Countries several instruments made by the direction of Frisius, together with a pair of great globes made by Mercator; and his reputation was very high. However, his assiduity in making astronomical observations, which in those days were always understood to be connected with the desire of penetrating into futurity, brought some suspicion upon him; which was so far increased by a very singular accident that befell him, as to draw upon him the imputation of a conjurer, which he could never shake off for sixty years after.

Disturbed with these reports, he left England again in 1548, and went to the university of Louvain; where he distinguished himself extremely, so that he was visited by the duke of Mantua, by don Lewis de la Cerda, afterwards duke of Medina, and other persons of great rank. While he remained there, Sir William Pickering, who was afterwards a great favourite with queen Elizabeth, was his pupil; and in this university it is probable, not certain, that he had the degree of L L. D. conferred upon him. July 1550, he went from thence to Paris, where, in the college of Rheims, he read lectures upon Euclid's Elements, with prodigious applause; and very great offers were made him, if he would accept of a professorship in that university, which however he refused. In 1551, he returned to England, was well received by Sir John Cheke, introduced to secretary Cecil, and even to king Edward himself, from whom he received a pension of 100 crowns a year, which was afterwards exchanged for a grant of the rectory of Upton upon Severn, his majesty's presentation, which he received in 1553. In the reign of queen Mary, he was for some time very kindly treated; but afterwards came into great trouble, and even danger of his life. At the very entrance of it, Dee entered into a correspondence with several of the lady Elizabeth's principal servants, while she was at Woodstock and at Milton; which being observed, and the nature of it not known, two informers charged him with practising against the queen's life by enchantments. Upon this he was seized and confined; but being, after several trials, discharged of treason, he was turned over to bishop Bonner; to see if any heresy could be found in him. After a tedious persecution, August 19, 1555, he was, by an order of council, set at liberty; and thought his credit so little hurt by what had happened, that, Jan. 15, 1556, he presented, "A supplication to queen Mary, for the recovery and preservation of ancient writers and monuments." The design was certainly good, and would



have been attended with good consequences, if it had taken effect; but it did not.

Upon the accession of queen Elizabeth, at the desire of lord Robert Dudley, afterwards earl of Leicester, he delivered somewhat upon the principles of the ancient astrologers, about the choice of a fit day for the coronation of the queen, from whom he received many promises; nevertheless, his credit at court was not sufficient to overcome the public odium he lay under, on the score of magical incantations, which was the true cause of his missing several preferments. He was by this time become an author; but, as we are told, somewhat unlucky; for his books were such as scarce any pretended to understand, written upon mysterious subjects in a very mysterious manner. In the spring of 1564 he went abroad again, to present the book which he dedicated to the then emperor Maximilian, and returned to England the same summer. In 1568, he engaged the earl of Pembroke to present the queen with his "*Propædumata Aphoristica*;" and two years after, Sir Henry Billingsley's translation of Euclid appeared, with Dee's preface and notes; which did him more honour than all his performances, as they furnished incontestable proofs of a more than ordinary skill in the mathematics. In 1571, we find him in Lorrain; where falling dangerously sick, the queen was pleased to send him two physicians. After his return to England, he settled himself in his house at Mortlake; where he prosecuted his studies with great diligence, and collected a noble library. This library consisted of 4000 volumes, of which above a fourth part were MSS. a great number of mechanical and mathematical instruments; a box full of seals, and other curiosities of the same kind. It was upon his leaving the kingdom in 1583, that the populace, who always believed him to be one who dealt with the devil, broke into his house at Mortlake; where they tore and destroyed many things, and dispersed the rest in such a manner, that the greatest part of them were irrecoverable.

In 1572, a new star appeared in Cassiopeia's chair, which gave Dee an opportunity of distinguishing himself in his own way. March 1575, queen Elizabeth went to his house, to see his library; but having buried his wife a few hours before, he could not entertain her in the manner he would have done. However, he brought out to her majesty a glass of his, which had occasioned much discourse; shewed her the properties of it, and explained their causes, in order to wipe off the aspersion, under which he had so long laboured, of being a magician. In 1577, a comet appearing, the queen sent for him to Windsor, to hear what he had to say about it. She was pleased with his discourses, and promised him her royal protection, notwithstanding the vulgar reports to his prejudice. The year after, her majesty being greatly indisposed, Dee was sent abroad, to confer with the German physicians.

The

The queen, hinting her desire to be thoroughly informed as to her title to countries discovered in different parts of the globe, by subjects of England, Dee applied himself to the task with great vigour; so much, that Oct. 3, 1580, which was not three weeks after, he presented to the queen, in her garden at Richmond, two large rolls, in which those countries were geographically described and historically explained; with the addition of all the testimonies and authorities necessary to support them, from records, and other authentic vouchers. These she very graciously received; and, after dinner, the same day conferred with Dee about them, in the presence of some of her privy-council, and of the lord-treasurer Burleigh especially. His next employment, of consequence enough to be remembered, was about the reformation of the calendar; which, though it never took effect, was one of his best performances, and did him great credit.

He was certainly a man of uncommon parts, learning, and application; and might have performed great things, if he had been possessed of a solid judgment; but he was exceeding credulous and superstitious. He was likewise extremely vain; and his ambition to surpass all men in knowledge, carried him at length to a desire of knowing beyond the bounds of human faculties. In short, he suffered himself to be deluded into an opinion, that by certain invocations an intercourse or communication with spirits might be obtained; from whence he promised himself an insight into the occult sciences. He found a young man, one Edward Kelly, a native of Worcestershire, who had dipped already deep into these matters; and who readily undertook to be his instrument in them, for which he was to pay him 50*l.* per annum. Dec. 2, 1581, they began their incantations; in consequence of which, Kelly was, by the inspection of a certain table, consecrated for that purpose with many superstitious ceremonies, enabled to acquaint Dee with what the spirits thought fit to shew and discover. These conferences were continued for about two years, and the subjects of them committed to writing; but never published, though still preserved in Ashmole's museum. In the mean time, there came over hither a Polish lord, one Albert Laski, palatine of Siradia, a man of great parts and learning; who was introduced by the earl of Leicester to Dee, and became his constant visitant. Having himself a bias to those superstitious arts, he was, after much entreaty, received by Dee into their company, and into a participation of their secrets. But within a short time, the palatine of Siradia, returning to his own country, prevailed with Dee and Kelly to accompany him, upon an assurance of their being provided for there; and accordingly they went all privately from Mortlake, in order to embark for Holland; from whence they travelled by land through Germany into Poland, where, Feb. 3, 1584. they arrived at the principal castle belonging to Albert Laski. When



Laski had been sufficiently amused with their fanatical pretences to a conversation with spirits, he contrived to send them to the emperor Rodolph II. who, being quickly disgusted with their impertinence, declined all further interviews. Upon this Dee applied himself to Laski, to introduce him to Stephen, king of Poland; which accordingly he did at Cracow, April 1585. But that prince soon detecting his delusions, and treating him with contempt, he returned to the emperor's court at Prague; from whose dominions he was soon banished, at the instigation of the Pope's nuncio, who gave the emperor to understand, how scandalous it appeared to the Christian world, that he should entertain two such magicians as Dee and Kelly. Notwithstanding this, a young nobleman of great power and fortunes in Bohemia, and one of their pupils, gave them shelter in the castle of Trebona; where they not only remained in safety, but lived in splendour, Kelly having in his possession, as is reported, that philosophical powder of projection, by which they were furnished with money very profusely. Some jealousies and heart-burnings afterwards happened between Dee and Kelly, that brought on at length an absolute rupture. Kelly, however, seems to have acted a much wiser part than his companion; since it appears, from an entry in Dee's diary, that he was so far intimidated, as to deliver up to Kelly, Jan. 1589, the powder, about which it is said he had learned from the German chymists many secrets, which he had not communicated to Dee. Kelly, it seems, was a much younger man than Dee, being now only in the 40th year of his age.

The noise their adventures made in Europe, induced queen Elizabeth to invite Dee home, who was at length persuaded; and, May 1689, he set out from Trebona towards England. He travelled with great pomp and solemnity; was attended by a guard of horse; and, besides waggons for his goods, had no less than three coaches for the use of his family; for he had married a second wife, and had several children. He landed at Gravesend Nov. 23; and, Dec. 9, presented himself at Richmond to the queen, who received him very graciously. He then retired to his house at Mortlake; and collecting the remains of his library, which had been torn to pieces and scattered in his absence, he sat down to study. He had great friends; received great presents; yet nothing, it seems, could keep him from want. The queen had quickly notice of this, as well as of the vexations he suffered from the common people, who persecuted him as a conjuror. She sent him money from time to time: but all would not do. At length he resolved to apply in such a manner to the queen, as to procure some settled subsistence; and accordingly, Nov. 9, 1592, he sent a memorial to her majesty by the countess of Warwick, in which he very earnestly pressed her, that commissioners might be appointed to hear his pretensions, and to examine into the justness of his wants and claims.

claims. This had a good effect; for, on the 22d, two commissioners were sent to Mortlake, where Dee exhibited a book, containing a distinct account of all the memorable transactions of his life, those which occurred in his last journey abroad only excepted; and, as he read this historical narration, he produced all the letters, grants, and other evidences requisite to confirm them, and where these were wanting named living witnesses.

Upon the report made by the commissioners to the queen, he received a present, and promises of preferment; but these promises ending like the former in nothing, he engaged his patroness, the countess of Warwick, to present another short Latin petition to the queen. What followed does not appear: however, Dec. 8, 1594, he obtained a grant to the chancellorship of St. Paul's. But this did not answer his end: upon which he applied himself next to Whitgift, archbishop of Canterbury, by a letter, in which he inserted a large account of all the books he had either published or written: and in consequence of this letter, together with other applications, he obtained a grant of the wardenship of Manchester-College. Feb. 1596, he arrived with his wife and family in that town; and was installed in his new charge. He continued there about seven years; which he is said to have spent in a troublesome and unquiet manner. June 1604, he presented a petition to king James, earnestly desiring him that he might be brought to a trial; that, by a formal and judicial sentence, he might be delivered from those suspicions and surmises, which had created him so much uneasiness for upwards of 50 years. But the king, having been informed of the nature of his studies, was very far from giving him any mark of royal countenance and favour; which must needs have greatly affected a man of that vain and ambitious spirit, which all his misfortunes could never alter or amend. November the same year, he quitted Manchester with his family, in order to return to his house at Mortlake; where he remained but a short time, being now very old, infirm, and destitute of friends and patrons, who had generally forsaken him. We find him at Mortlake in 1607; where he had recourse to his former invocations, and so came to deal again, as he fancied, with spirits. One Hickman served him now, as Kelly had done formerly.

The books which Dee printed and published, are, 1. "Propædumata Aphoristica; de præstantioribus quibusdam naturæ Virtutibus Aphorismi, Lond. 1558," 12mo. 2. "Monas Hieroglyphica ad Regem Romanorum Maximilianum, Antwerp, 1564." 3. "Epistola ad Eximium ducis Urbini Mathematicum, Fredericum Commandinum, præfixa Libello Machometi Bagdedini de superficierum Divisionibus, edito Opera Divi & ejusdem Commandini Urbinatis, Pisauri, 1570." 4. "The British Monarchy," otherwise called "The Petty Navy royal, 1576." 5. "Preface Mathematical to the English Euclid," published by Sir Henry Billingsley,



lingſley, Knt. where he ſays many more arts are wholly invented by name, definition, property, and uſe, than either the Grecian or Roman mathematicians have left to our knowledge, 1570. 6. “Divers and many Annotations and Inventions diſperſed and added after the tenth Book of Engliſh Euclid, 1570.” 7. “*Epiftola præfixa Ephemeridibus Joannis Feldi à 1557, cui rationem declaraverat Ephemerides conſcribendi.*” 8. “*Parallaticæ Commentationis Praxeosque Nucleus quidam, Lond. 1573.*” The number of books unpublished, that were written by him, contain upwards of forty titles.

DEFESCH (WILLIAM), a German, and ſome time chapel-maſter at Antwerp, was in his time, a reſpectable profeſſor on the violin, and leader of the band for ſeveral ſeaſons at Marybone-Gardens. His head was engraved as a frontiſpiece to ſome muſical compositions published by him, and his name is to be found on many ſongs and ballads to which he ſet the tunes for Vauxhall and Marybone-Gardens. He died about 1751, aged 70.

DE FOE (DANIEL), equally famous for politics and poetry, was bred a hoſier. In that ſituation he was unſucceſſful; and this probably was the means which induced him to apply to his pen for ſubſiſtence. He was invited in 1694 to ſettle at Cadiz, as an agent to the Engliſh merchants: which he declined from patriotic motives; and was ſome time after appointed accomptant to the commiſſioners of the glaſs duty. Tutchin having in 1700 written “The Foreigners,” an infamous ſatire on king William and the whole Dutch nation; De Foe wrote “The Trueborn Engliſhman,” as an antidote to it, and thereby recommended himſelf to the notice of his ſovereign, who failed not to reward the author. The poem had a prodigious run, nine editions having paſſed under his own inſpection, beſides its having been twelve times pirated. Soon after the Revolution, the people began to be uneaſy at the partiality they thought their new king diſcovered to his countrymen; and their diſcontent roſe ſo high, that he was obliged to diſmiſs his Dutch guards. De Foe, who ſeems to have had a very true notion of civil liberty, engaged the enemies of the new government, and levelled the force of his ſatire againſt thoſe, who valued themſelves for being true-born Engliſhmen. He expoſes the fallacy of that prepoſſeſſion, by laying open the ſources from whence the Engliſh have ſprung. The next ſatire of any conſequence, which De Foe wrote, was entitled, “Reformation of Manners:” it was aimed at ſome perſons of very high rank, who rendered themſelves a diſgrace inſtead of an ornament to their country, by making their authority ſubſervient to that impiety and diſſoluteneſs of manners, which it was deſigned to ſuppreſs. He experienced ſome difficulties at the beginning of the queen’s reign,

but had the satisfaction of receiving afterwards some signal proofs of royal favour; and was employed, during lord Godolphin's ministry, in some important commissions. In this period, and throughout the queen's reign, he wrote an amazing number of tracts, thirty of which have been collected in 2 vols. 8vo. Many, however, were ascribed to him, which he had no hand in. He was author of a periodical work, called "The Review." The paper called "The Mercator" was likewise supposed to come from him; though he was only now and then an occasional assistant in it.

There is an essay of his, entitled, "The original Power of the collective Body of the People of England examined and asserted," in which he shews himself an able politician. He wrote a tract also entitled, "The shortest Way with the Dissenters," which contained reflections against some ecclesiastics in power, for breathing too much a spirit of persecution. Becoming obnoxious to the ministry on this account, he was obliged to explain himself, which he did very explicitly, for he was a man of great firmness: and when he was sentenced afterwards to stand in the pillory for attacking some measures, which he thought unconstitutional and unjust, he not only cheerfully underwent the punishment, but at the same time wrote "A Hymn to the Pillory," as a defiance of their usage to him. What provocation De Foe had given Pope, is not known; but he has not escaped the lash of his pen:

"Earless on high stood unabash'd De Foe,  
"And Tutchin flagrant from the scourge below."

De Foe is better known by nothing at present, than by his entertaining "History of Robinson Crusoe;" which, though a romance, is written in so natural a manner, and with so many probable incidents, that it was judged to be a true story for some time after its publication. He died at his house at Islington, in 1731; having always enjoyed a competency, and being seldom subject to the necessities of mercenary scribblers. A daughter of his was married to Mr. H. Baker, the ingenious naturalist.

DELRIO (MARTIN ANTHONY), a most learned man, was born at Antwerp of Spanish parents, in 1551. The progress he made in letters, while a very boy, is recorded with wonder. He was taught grammar in the Low Countries; and then sent to Paris to learn rhetoric and philosophy under the Jesuits. Afterwards he went to study civil law in the new university of Doway; but removing from thence to Louvain, he laid aside that pursuit, and applied himself to polite literature. This he cultivated with so much ardor and success, that he surprised the public, when he was only nineteen years of age, with some good notes upon the tragedies of Seneca. He cited in this work almost 1100 authors,  
with



with all the assurance of a man who had read them thoroughly, and weighed their sentiments with great judgment and exactness. The reputation he acquired by this first essay of his erudition was afterwards increased. He is said to have understood at least ten languages, and to have read every thing, ancient or modern, that he thought worth reading. He was admitted L. L. D. at Salamanca in 1574; and was afterwards a counsellor of the parliament of Brabant, and an intendant of the army. In 1580, he became a Jesuit at Valladolid; from whence, going into the Low-Countries, he taught divinity and the belles lettres, and contracted a firm friendship with Lipsius. He taught also at Liege, at Mayence, at Gratz, and at Salamanca. He died at Louvain, in 1608, about two years after his friend Lipsius.

Besides notes upon Seneca, Claudian, and Solinus, he wrote a great number of works, the principal of which are, 1. "*Disquisitiones Magicæ.*" 2. "*Commentaries upon some Books of the Old Testament.*" 3. "*Explications of some of the hardest and most important Texts of Scripture.*" We must not confound him with John Delrio, of Bruges, dean and grand vicar of Antwerp, who died in 1624; and who was the author of "*Commentaries upon the 119th Psalm.*"

DEMETRIUS (PHALEREUS), a Peripatetic philosopher, who lived in the time of Alexander the Great, was a scholar of Theophrastus. He made many harangues to the people of Athens, and was almost absolute in that city for ten years. Three hundred and sixty statues were erected to his honour; and not undeservedly, since he is said to have augmented the revenues of it, as well as to have improved and polished its buildings. Nevertheless, envy at length conspiring against him, his statues were pulled down, and himself threatened with death; but he escaped into Egypt, and was protected by Ptolemy Lagus. This king, it is said, asked his advice concerning the succession of his children to the throne, viz. whether he ought to prefer those he had by Eurydice to Ptolemy Philadelphus, whom he had by Berenice; and Demetrius advised him to leave his crown to the former. This displeased Philadelphus so much, that, his father being dead, he banished Demetrius, who was afterwards killed by the bite of an asp. Demetrius composed more works in prose and verse, than any other Peripatetic of his time; and his writings consisted of poetry, history, politics, rhetoric, harangues, and embassies. When Demetrius was born, and when he died, we know not; but his disgrace at Athens is said to have happened about the year of Rome 436, that is, somewhat about 300 years before Christ. None of his works are extant.

DE MISSY (CÆSAR), a man greatly distinguished in the learned world, though no great author in form, was born at Berlin,

Berlin, Jan. 2, 1703, being the son of a merchant there. He studied first at the French College at Berlin, and thence removed to the university of Francfort on the Oder. He was examined for the ministry in 1725, and after some difficulties obtained it; but the ecclesiastics there being hampered with subscriptions, to which he could not assent, he quitted the country soon after. He preached about five years in different towns of the United Provinces, from whence he was invited to London in 1731, and ordained to serve the French chapel in the Savoy. In 1762, he was named by the bishop of London, to be one of the French chaplains to the king in his chapel at St. James's. He died Aug. 10, 1775. He seldom published any thing except occasionally, in consequence of unforeseen engagements, or at the importunity of friends. Several little poetical pieces, essays both in sacred and profane literature, epitomies of books, memoirs, dissertations, &c. by De Milly, with his initials C. D. M. or some assumed name, and frequently anonymous, appeared in different collections and periodical journals in Holland, France, and England, from 1721. He was greatly assisting to many of the learned in their several undertakings: among others who are indebted to him, were the late professor Wetstein in his splendid edition of the "Greek Testament," and the late Dr Jortin in his "Life of Erasmus." He was twice married, but left no child.

DEMOCRITUS, one of the greatest philosophers of antiquity, was born at Abdera, a town of Thrace, about the 80th Olympiad, that is, about 460 years before Christ. His father, says Valerius Maximus, was able to entertain the army of Xerxes; and Laetius adds, upon the testimony of Herodotus, that the king in requital presented him with some Magi and Chaldeans. From these Magi and Chaldeans Democritus received the first part of his education, of whom, whilst yet a boy, he learned theology and astronomy. He next applied himself to Leucippus, and learned from him the system of atoms and a vacuum. His father dying, the three sons, for such there were, divided the estate. Democritus made choice of that part which consisted in money, as being, though the least share, yet the most convenient for travelling; and it is said, that his portion amounted to above 100 talents, which is near 20,000l. sterling. The extraordinary inclination he had for the sciences and for knowledge, induced him to travel into all parts of the world, where he hoped to find able men. He went to visit the priests of Egypt, of whom he learned geometry; he consulted the Chaldeans and the Persian philosophers; and it is said, he penetrated even to India and Æthiopia, to confer with the gymnosophists. In these travels he wasted his substance, after which, at his return, he was obliged to be maintained by his brother; and, if he had not given proofs of the greatest understanding, and thereby procured himself the



highest honours and the strongest interest in his country, he would have incurred the penalty of that law, which denied interment in the family sepulchre to those who had spent their patrimony. After his return from travelling, he lived at Abdera, and governed there in a most absolute manner, by virtue of his consummate wisdom. The magistrates of that city made him a present of 500 talents, and erected statues to him even in his life-time: but being naturally more inclined to contemplation, than delighted with public honours and employments, he withdrew himself into solitude and retirement. He was never at Athens, as some say; or if he was, according to others, he did not make himself known there. Some relate, that he lived 109 years; but there is nothing certain either as to the time of his birth, or the time of his death.

He composed a very great number of books, which we may justly lament the loss of, since he was a man of fine parts, and of a vast and penetrating genius, which entered into every branch of knowledge. Natural and moral philosophy, the mathematics, polite learning, and the polite arts, were all within his sphere, notwithstanding he had many enemies. He did not approve of a man's marrying and getting children, on account of the many troubles which arise from thence. He used to say also, that the pleasure of love was a slight epilepsy; one may therefore reasonably wonder how he came to know it.

DEMOIVRE (ABRAHAM), an illustrious mathematician of French original, was born at Vitri, in Champagne, May 1667. The revocation of the edict of Nantz, in 1685, determined him to fly into England, sooner than abandon the religion of his fathers. He laid the foundation of his mathematical studies in France, and perfected himself at London; where a mediocrity of fortune obliged him to employ his talent in this way, and to read public lectures for his better support. The "*Principia Mathematica*" of Newton, which chance is said to have thrown in his way, made him comprehend at once, how little he had advanced in the science he professed. He fell hard to work: he succeeded as he went along; and he soon became connected with, and celebrated among, the first-rate mathematicians. His eminence and abilities soon opened to him an entrance into the Royal-Society of London, and afterwards into the Academy of Sciences at Paris. His merit was so known and acknowledged by the former, that they judged him a fit person to decide the famous contest between Newton and Leibnitz. The collection of the academy of Paris contains no memoir of this author, who died at London, Nov. 1754, soon after his admission into it; but the "*Philosophical Transactions*" of London have several, and all of them interesting. He published also some capital works, such as, "*Miscellanea Analytica, de seriebus & quadraturis, 1730,*" 4to. But perhaps he has been more generally known

known by his “*Doctrine of Chances*; or, *Method of calculating the Probabilities of Events at Play.*” This work was first printed, 1718, in 4to. and dedicated to Sir Isaac Newton: it was reprinted, 1738, with great alterations and improvements; a third edition, with additions, and “*A Treatise on Annuities,*” with a dedication to lord Carpenter.

DEMOSTHENES, a great orator of antiquity, if not the greatest, was born at Athens, in the second year of the 101st Olympiad; that is, about 370 years before Christ. He was first placed under Plato and Euclid of Megara to study philosophy; but, observing with what prodigious applause Callistratus pleaded before the people, he put himself under Isocrates and Isæus, and applied henceforward to the study of oratory. He was left fatherless when very young, and much neglected and defrauded by his guardians; on which account he pleaded against them at 17 years of age, and with so much success, that they were condemned to pay him 30 talents; but, it is said, he forgave them. This was the first time that he distinguished himself by his eloquence; which at length he improved to such perfection, that Philip said, “it was of more weight against him, than all the fleets and armies of the Athenians;” and that “he had no enemy but Demosthenes.” It is universally agreed, that no orator ever spoke with that force, or had the passions of others so much in his power, as Demosthenes; insomuch that, as Demetrius Phalereus and Eratosthenes in Plutarch have said, “he actually appeared like one inspired.” He was not perhaps so universal an orator as Tully; for instance, he was not powerful in panegyric, nor had he his turn for raillery. He had indeed so poor a talent in this latter way, that, as Longinus says, whenever he attempted to jest, the laugh was sure to turn upon himself. But then he had prodigious spirit, and a force of oratory, which, as the same Longinus observes, bore down, like a thunderbolt, all before it. He opposed Philip of Macedonia with all his might, and Alexander after him. Alexander requested of the Athenians to have Demosthenes given up to him, but this was refused; yet when Antipater his successor made the same request afterwards, it was granted. But Demosthenes would not be given up, and therefore escaped into the island of Celauria; where he sucked the poison, he had kept on purpose in a quill, to prevent his being taken alive. He died in the third year of the 114th Olympiad. There are extant under his name 61 orations, which have frequently been published; yet there is perhaps no edition of his whole works, which can be called a good one: though a very able critic and scholar of our own country (the late Dr. Taylor) has gone a great way towards it. That of Wolfius, with the “*Commentaries of Ulpian,*” is the best edition of the whole work that has hitherto appeared.



DEMPSTER (THOMAS), a very learned man, but of a singular character, was born in Scotland; but we do not find in what year. He went over to France, for the sake of embracing the Catholic religion; and taught classical learning at Paris about the beginning of the 17th century. Though his business was to teach school, yet he was as ready to draw his sword, and as quarrelsome, as if he had been a duellist by profession; and it is said, that there scarce passed a day, but he had something or other of this kind upon his hands. This spirit and turn of temper drew him into many scrapes, and one in particular, which obliged him to quit the country. Grangier, principal of the college of Beauvais at Paris, being to take a journey, appointed Dempster his substitute. Dempster whipped a scholar, for challenging one of his school-fellows to fight a duel. The scholar, to revenge this affront, brought three gentlemen of his relations, who were of the king's life-guards, into the college. Dempster made the whole college take arms, hamstrung the three life-guardmen's horses before the college gate, and put himself into such a posture of defence, that the three sparks were forced to ask for quarter. He gave them their lives, but imprisoned them: and did not release them till after some days. They sought another way to revenge themselves; they caused an information to be made of the immoral behaviour of Dempster, and got some witnesses to be heard against him. Upon this he went over to England, where he not only found refuge, but a very handsome wife, whom he carried to France, when he returned thither. It is said, that this woman's going along the streets of Paris, with her neck and shoulders uncovered, drew such a multitude of gazers about herself and husband, that, if they had not retired into a house, they had certainly been stifled; which shews, how necessary it is to conform to the customs of the place where we are. Dempster did not stay at Paris; he passed the Alps, and taught polite learning in the university of Pisa, for which he had a good salary. Here, as he was one day returning home from the college, he was told, that his wife was run away with, and that his scholars had assisted in carrying her off. This incident might have afflicted some men, but it did not Dempster. He bore it like a Stoic; and perhaps was not sorry to be rid of a treasure, which he had found so difficult to keep. He read lectures upon polite learning in several universities: in that of Nismes particularly, where he disputed for a professor's chair, and carried it. He went to Bologna, and was professor there for the remainder of his life; and was there also admitted a member of the academy della Rotte. He died in 1625, leaving behind him several learned works: as, "Commentaries upon Rosinus de Antiquitatibus Romanorum," "Commentaries upon Claudian," four books of epistles, several dramatic pieces and other poems, some books of law, "An Apparatus to the History of Scotland," "A Martyrology of Scotland," and "A

List of the Scottish writers." He was not so good a Catholic, but that some of his books fell under the cognizance of the inquisition of Rome, and were condemned. He was a man of a most prodigious memory; insomuch that he used to say, he knew not what it was to forget. He was extremely laborious, and seldom read less than 14 hours a day; so that he must have known an infinite number of things. However, he had all those defects which men of great memories usually have. He wanted judgment in an high degree; and he knew so little how to write politely, that the celebrated Balzac has called him a sloven: he also wanted sincerity as a writer. To do honour to Scotland, he made a present to that country, not only of the English and Irish writers, but also of books which never existed.

DENHAM (*Sir John*), an eminent English poet, was the only son of Sir John Denham, knt. of Little Horsey in Essex, by Eleanor, daughter of Sir Garret More, knt. baron of Mellefont in Ireland. He was born at Dublin in 1615, his father having been some time before chief baron of the exchequer in Ireland, and one of the lords commissioners of that kingdom; but, upon his being made, in 1617, one of the barons of the exchequer in England, he was brought by him to London, and educated there in school-learning. In 1631, he was entered a gentleman commoner of Trinity-College in Oxford; but being looked upon as a slow and dreaming young man by his seniors and contemporaries, and given more to cards and dice than his study, they could never then in the least imagine, that he could ever enrich the world with his fancy, or issue of his brain, as he afterwards did. When he had continued there three years, and undergone a public examination for his degree of B. A. he went to Lincoln's-Inn with a view of studying the law; but his itch of gaming continuing, he pursued that instead of the law, and squandered away all the money he could get. His father being informed of his evil courses, and threatening to disinherit him if he did not reform, he wrote a little "Essay upon Gaming;" which he presented to his father, in order to shew him what an abhorrence he had conceived towards it; the old gentleman's death, however, which was in 1638, no sooner happened, than he returned to his former habits, and presently lost several thousand pounds.

In 1641, he published his tragedy, called "The Sophy;" which was extremely admired by the best judges, and particularly by Waller, who took occasion from this piece to say of the author, that "he broke out like the Irish rebellion, three score thousand strong, when nobody was aware, or in the least suspected it." Soon after he was pricked high sheriff of Surrey, and made governor of Farnham-Castle for the king; but, not being skilled in military affairs, he quitted that post soon after, and retired to his  
majesty



majesty at Oxford. Here, in 1643, he published his "Cooper's Hill;" "a poem," says Dryden, "which, for majesty of style, is, and ever will be, the standard of good writing." Pope has celebrated this poem very highly in his "Windfor Forest;" and all men of taste have agreed in their commendations of it.

In 1647, he was intrusted by the queen with a message to the king, who was then in the hands of the army, and to whom he got admittance by the help of his acquaintance Hugh Peters; "which trust," says he, in his poems to Charles II, "I performed with great safety to the persons with whom we corresponded: but about nine months after, being discovered by their knowledge of Mr. Cowley's hand, I happily escaped both for myself and them." April 1648, he conveyed away James duke of York into France, as Wood says; but Clarendon assures us, that the duke went off with colonel Bamfield only, who contrived the means of escape. Not long after, he was sent ambassador from Charles II to the king of Poland; and William, afterwards lord, Crofts was joined in the embassy with him. About 1652, he returned to England; and, his paternal estate being greatly reduced by gaming and the civil wars, he was kindly entertained by lord Pembroke at Wilton, where, and sometimes at London, he continued with that nobleman above a year. At the Restoration he entered upon the office of surveyor-general of all his majesty's buildings; and, at the coronation of the king, was created K. B. After his promotion to this office, he gave over his poetical lines, and "made it his business," he says, "to draw such others as might be more serviceable to his majesty; and, he hoped, more lasting." He was greatly valued for his admirable genius and his poetry; but, upon some discontent arising from a second marriage, he had the misfortune, amidst all his glory, to lose his senses. However, he was soon after cured of this distemper, and wrote a fine copy of verses upon the death of Cowley; whom yet he survived but a few months; for he died at his office near Whitehall, which he had before built, March 1668, and was interred in Westminster-Abbey, near Chaucer, Spenser, and Cowley.

His works have been several times printed together in one volume, under the title of "Poems and Translations, with the Sophy, a Tragedy." The sixth edition is that of 1719. These poems are somewhat above 20 in number. Besides which collection, Wood mentions, "A Panegyric on his Excellency the Lord General George Monk, Commander in Chief, &c." printed at London in 1659, and generally ascribed to him, though his name is not to it. "A new Version of the Book of Psalms." A Prologue to his Majesty at the first Play presented at the Cockpit in Whitehall, being Part of that noble Entertainment which their Majesties received, on November 20, 1660, from his Grace the Duke of Albemarle." "The true Presbyterian without Disguise: or, a Character

Character of a Presbyterian's Ways and Actions. Lond. 1680." Our author's name is to this poem; but it was then questioned by many, whether he was the author of it. In 1666, there were printed by stealth, in 8vo. certain poems, entitled, "Directions to a Painter," in four copies or parts, each dedicated to Charles II. They were very satirically written against several persons engaged in the Dutch war in 1665. At the end of them was a piece, entitled, "Clarendon's House-Warming," and after that his "Epitaph;" both containing bitter reflections on that excellent nobleman. Sir John Denham's name is to these pieces; but they were generally thought to be written by the well-known Andrew Marvel: the printer, however, being discovered, was sentenced to stand in the pillory for the same.

DENNIS (JOHN), a celebrated critic, was born in London in 1657; his father being a saddler and eminent citizen. He was educated under Dr. Horn at Harrow on the Hill, and thence removed to Caius-College, Cambridge, in 1675. He took the degree of B. A. and was expelled the college, for literally attempting to stab a person in the dark; after which he travelled through France and Italy. At his return, he set up for a wit and a fine gentleman; and having some fortune, which was left him by an uncle, held every attainment in contempt, that did not relate to poetry and taste. Though it is now become fashionable to speak slightly of him, he had then qualities enough to recommend him to the acquaintance of some of the most eminent personages for birth, wit, and learning; such as the duke of Buckinghamshire, the earls of Halifax and Pembroke, Walter Moyle, Esq. Dryden, Wycherley, Congreve, Southern, Garth, who really had an opinion of his talents: but the black passions were so predominant in him, and his pride, envy, jealousy, and suspicion, hurried him into so many absurd and ridiculous measures, that his life appears to have been nothing but a mixture of folly and madness. Upon his first introduction to the earl of Halifax, he had the misfortune to get intoxicated with some very fine wines, which he had not been used to. These had a strange effect upon him, and made him so very impatient of contradiction, that, rising on a sudden, he rushed out of the room, and overturned the side-board of plate and glasses as he went. The next morning seeing Mr. Moyle, who was one of the company, he told him he had quite forgot every thing that happened, for he was much in liquor, and desired he would tell him in what manner he went away: "Why," said Moyle, "you went away like the devil, and took one corner of the house with you."

He began to be a writer as early, if not earlier, than 1690, and so continued to the time of his death, which happened in 1733, in his 77th year. He was always making attacks upon somebody or other,



other, and thereby became embroiled in quarrels, in which he generally had the worst of it. In 1692, he wrote a Pindaric Ode on King William, occasioned by the victory at the battle of Agrim; and, in 1695, a Pindaric Poem, called "The Court of Death," dedicated to the memory of queen Mary. Upon the death of king William, he published another poem, called "The Monument:" after which he wrote some pieces in prose; amongst which, in 1702, was, "Priestcraft dangerous to Religion and the Government," in answer to a piece of Sacheverell's, entitled, "The Political Union;" the design of which was to shew, that the church was necessary to support the state. He wrote two poems on the battles of Blenheim and Ramillies; for the first of which he had a present of 100*l.* from the duke of Marlborough, and soon after, through his interest, a sinecure in the customs of about 120*l.* per ann.

In 1704, came out his favourite tragedy, "Liberty asserted," in which are so many severe strokes upon the French nation, that he thought they were never to be forgiven. He really persuaded himself, as it is related of him, that the king of France would never make peace with England, unless the author of "Liberty asserted" was delivered up to him: and upon this full persuasion of his own importance, is said to have waited on his patron, the duke of Marlborough, when the congress was held at Utrecht for a treaty of peace, to desire "that no such article might be stipulated, as his being given up." The duke told him, that, "he was sorry he could not serve him, for he really had no interest with any of the ministers of that time;" but said, that "he fancied his case was not so desperate as he imagined; that he had indeed made no such provision for himself, yet could not help thinking, that he had done the French almost as much damage as even Mr. Dennis himself."

It would be endless to recite the stories which are told of this strange man. In 1709, he published a tragedy, called "Appius and Virginia," which met with no success, but for which he invented a new kind of thunder. Being at the play-house a few nights after the ill fate of his own play, and hearing it thunder, he started up of a sudden, and cried out aloud, "That's my thunder, by G—! How these rascals use me! They will not have my play, yet steal my thunder!" In 1712, he wrote against Pope's "Essay on Criticism," and in 1713, against Addison's "Cato;" which occasioned a pamphlet entitled, "The Narrative of Dr. Robert Norris, concerning the strange and deplorable Frenzy of Mr. John Dennis," since printed in Swift's "Miscellanies;" and laid the foundation of that quarrel, which provoked Pope to put him into his "Dunciad." He wrote many other pieces, in all which he shewed, that he had better talents for judging of the performances of others, than for producing any thing of himself; which made

a smart fellow say, that “Dennis was the fittest man in the world to instruct a dramatic writer; for he laid down rules for writing good plays, and shewed him what were bad by his own.”

DERHAM (WILLIAM), an excellent philosopher and divine, was born at Stowton near Worcester, Nov. 26, 1657; and educated in grammar-learning at Blockley in that county. May 1675, he was admitted into Trinity-College, Oxford; and by the time he took his degree of B. A. was greatly distinguished for his learning, and other valuable and eminent qualifications. He was ordained deacon by Compton, bishop of London, in May 1681; priest by Ward, bishop of Salisbury, in July 1682; and was the same month presented to the vicarage of Wargrave in Berkshire. August 1689, he was presented to the valuable rectory of Upminster in Essex: which living, lying at not more than a convenient distance from London, afforded him an opportunity of conversing and corresponding with the greatest virtuosi in the nation. Being therefore in a retirement suitable to his contemplative and philosophical temper, he applied himself with great eagerness to the study of nature, and to mathematics and experimental philosophy; in which he became so eminent, that he was soon after chosen F. R. S. He proved one of the most useful and industrious members of it, frequently publishing in the “Philosophical Transactions,” curious observations and valuable pieces; of which these following are the particulars: 1. “Part of a letter dated Dec. 6, 1697, giving an Account of some Experiments about the Height of the Mercury in the Barometer at the Top and Bottom of the Monument in London; and also a Description of a portable Barometer.” 2. “A Letter dated Jan. 13, 1697-8, about a Contrivance to measure the Height of the Mercury in the Barometer, by a Circle on one of the Weather Plates: with a Register or Diary of the Weather, observed every Day at Upminster, during the year 1697.” 3. “A Letter to Dr. Sloane; with a Register of the Weather, Winds, Barometer’s Height, and Quantity of Rain falling at Upminster in Essex, during the Year 1698.” 4. “A Register, &c. as above, for the Year 1699.” In these registers, he exhibits to view, in separate columns, every day, at the hours of 8, 12, and 9, the weather, winds, clouds, height of the barometer, rain, &c. 5. “Observations on the Death-Watch, or that Insect which makes a Noise like the Beats of a Watch.” 6. “Observations on the Weather, Rain, Winds, &c. for 1699, 1700, 1701, 1702, compared with other Observations made at Townley in Lancashire, by Mr. Townley, and communicated to our Author.” 7. “An Account of some Spots observed in the Sun in June 1703.” 8. “Observations on the great Storm, Nov. 26, 1703.” 9. “The History of the Death-Watch: from which the Superstitious may learn, to the great Ease and Comfort



of their Souls, that the tickling Noise of this minute Creature, which fills them with such Terrors and Forebodings, is nothing more than a wooing Act, and commonly heard in July, or about the Beginning of August." 10. "An Account of an Instrument for finding the Meridian, with a Description of the same." 11. "Experiments on the Motion of Pendulums in vacuo." 12. "A Prospect of the Weather, Winds, and Height of the Mercury in the Barometer, on the first Day of the Month; and of the whole Rain in every Month in 1703, and the Beginning of 1704: observed at Townley in Lancashire, by R. Townley, Esq; and at Upminster in Essex, by our Author." 13. "An Account of a Glade of Light seen in the Heavens, March 20, 1705-6." 14. "Tables of the Weather, &c. for 1705." 15. "An Account of a pyramidal Appearance in the Heavens, seen in Essex, April 3, 1707." 16. "Experiments and Observations on the Motion of Sound;" in Latin. 17. "On the Migration of Birds." 18. "An Account of an Eclipse of the Sun, Sept. 3, 1708, as observed at Upminster: and of an Eclipse of the Moon, Sept. 18, 1708." 19. "An Account of a strange Meteor, or Aurora Borealis, in Sept. or Oct. 1706." 20. "An Account of a Child's crying in the Womb." It was the child of one Clark, of Horn-Church in Essex, who was heard to cry in his mother's womb, at times, for five weeks. 21. "The History of the great Frost in 1708." 22. "Account of Spots observed in the Sun by our Author, from 1703 to 1708; and from 1707 to 1711." 23. "Of subterraneous Trees found at Dagenham-Breach in Essex." 24. "Account of an Eclipse of the Moon, seen at Upminster Jan. 12, 1711-12." 25. "Of a Woman big with Child, and having the Small-pox, delivered of a Child having the same Distemper, Sept. 8, 1713." 26. "An Account of the Rain at Upminster for 18 Years." 27. "Tables of the barometrical Altitudes for 1708, at Zurich in Switzerland; and of the Rain of Pisa in Italy, and Zurich, and Upminster, for 1707, 1708: with Remarks on the Winds, Heat, and Cold, &c." 28. "Mischiefs occasioned by swallowing the Stones of Bullace and Sloes." 29. "Extract from Mr. Gascoigne's and Mr. Crabtree's Letters, proving Mr. Gascoigne to have been the Inventor of the telescopic Sights of Mathematical Instruments, and not the French." 30. "Observations about Wasps, and the Difference of their Sexes." 31. "Observations on the Lumen Boreale, or Streaming, Oct. 8, 1726." 32. "Tables of the Eclipses of Jupiter's Satellites, from 1700 to 1727; with Remarks on those Tables." 33. "The Difference in Time of the Meridians of divers Places, computed from Observations on the Eclipses of Jupiter's Satellites." 34. "A Letter to Sir Hans Sloane, Bart. containing a Description of some uncommon Appearances, observed in an Aurora Borealis, Oct. 13, 1728." 35. "Of the Meteor called the Ignis Fatuus,

from

from Observations made in England by our Author, and others in Italy, communicated by Sir Thomas Derham, Bart."

He published in his younger years, "The Artificial Clock-Maker: or, A Treatise of Watch and Clock-Work, shewing to the meanest Capacities the Art of calculating Numbers to all Sorts of Movements; the Way to alter Clock-Work; to make Chimes, and set them to musical Notes; and to calculate and correct the Motion of Pendulums. Also, Numbers for divers Movements: with the ancient and modern History of Clock-Work; and many Instruments, Tables, and other Matters, never before published in any other Book." The fourth edition of this book, with large emendations, was published in 1734, 12mo. In 1711 and 1712, he preached sixteen sermons at Boyle's Lectures; which, having put into a new form, he published in 1713, under this title, "Physico-Theology; or, A Demonstration of the Being and Attributes of God from his Works of Creation: with large Notes, and many curious Observations," 8vo. And in pursuance of the same design, he published, in 1714, "Astro-Theology; or, A Demonstration of the Being and Attributes of God from a Survey of the Heavens. Illustrated with Copper-Plates," 8vo. In 1716, he was made a canon of Windsor, being at that time chaplain to the prince of Wales; and, in 1730, received the degree of D. D. from the university of Oxford, on account of his learning, and the services he had done to religion by his culture of natural knowledge. When Eleazar Albin published his "Natural History of Birds, and English Insects," in 4 vols. 4to, with many beautiful cuts, it was accompanied with very curious notes and observations by our learned author. He also revised the "Miscellanea Curiosa," published in 3 vols. 8vo. 1726. The last thing he published of his own composition was, "Christo-Theology; or, A Demonstration of the Divine Authority of the Christian Religion, being the Substance of a Sermon preached at Bath, Nov. 2, 1729, and published at the earnest request of the Auditory, 1730," 8vo. But, besides his own, he published some pieces of Mr. Ray, and gave new editions of others, with great additions from the author's own MSS. To him the world is likewise indebted for the publication of the "Philosophical Experiments and Observations of the late eminent Dr. Robert Hooke, and other eminent Virtuofos in his Time, 1726," 8vo. with copper cuts. He communicated also to the Royal Society several pieces, which he received from his learned correspondents.

This great and good man having thus spent his life in the most agreeable and improving study of nature, and made all his researches therein subservient to the cause of religion and virtue, died at length, in his 78th year, April 5, 1735, at Upminster, where he was buried. He left behind him a valuable collection of curiosities; among the rest, a specimen of insects, and of most



kinds of birds in this island, of which he had preserved the male and female. It may be necessary just to observe, that Dr. Derham was very well skilled in medical, as well as philosophical knowledge; and was constantly a physician to the bodies as well as souls of his parishioners.

DERRICK (SAMUEL), a native of Ireland, was born in 1724. Being intended for trade, he was some time placed with a linen-draper in Dublin, but disliking his business, he quitted it and his country about 1751, and commenced author in London. Soon after he arrived at the metropolis, he indulged an inclination which he had imbibed for the stage, and appeared in the character of Gloucester in "Jane Shore," but with so little success, that he never repeated the experiment. After this attempt he subsisted chiefly by his writings, but being of an expensive disposition, running into the follies and excesses of gallantry and gaming, he lived almost all his time the slave of dependence, or the sport of chance. His acquaintance with people of fashion, on Beau Nash's death, procured him at length a more permanent subsistence. He was chosen to succeed that gentleman in his offices of master of the ceremonies at Bath and Tunbridge. By the profits of these he might have been enabled to place himself with œconomy in a less precarious state; but his want of conduct continued after he was in the possession of a considerable income, by which means he was at the time of death, March 7, 1760, as necessitous as he had been at any period of his life. He translated one piece from the French of the king of Prussia, called, "Sylla, a Dramatic Entertainment, 1753," 8vo.

DESAGULIERS (JOHN THEOPHILUS), who introduced the reading of lectures in experimental philosophy at the metropolis, and who made several improvements in mechanics, was the son of the Rev. Mr. John Desaguliers, a French Protestant refugee, and born at Rochelle, March 12, 1683. His father brought him an infant into England; and having taught him the classics himself, sent him to Christ-Church in Oxford. When Dr. John Keil left the university, and went abroad with the Palatines in 1702, Desaguliers succeeded him in reading courses of experimental philosophy, which he performed at Hart-Hall. In 1712 he married, and settled in Channel-Row, Westminster, soon afterwards; where he continued his courses several years. In 1714, he was elected F. R. S. of which he was a very useful member, as appears from a great number of his papers printed in their "Transactions," on optics, meteorology, and mechanics. About this time the duke of Chandos took him under his patronage, made him his chaplain, and presented him to the church of Edgware, near his own seat at Canons. George I. before whom he performed a

course of lectures at Hampton-Court in 1717, intended for him the valuable living of Much Munden in Hertfordshire; but the earl of Sunderland, at the head of the ministry at that time, obtained it for another person, and prevailed with a friend to present him to a small living in Norfolk, worth 70l. per ann. This benefice he afterwards exchanged for one in Essex, at the presentation of George II. before whom, as well as the rest of the royal family, he had the honour of reading his lectures: and his royal highness Frederic, prince of Wales, made him afterwards his chaplain. In the latter part of his life, he removed to lodgings over the Great Piazza, in Covent-Garden, where he carried on his lectures with great success till his death, which happened in 1749. He was a member of several foreign academies, and corresponding member of the Royal Academy of Sciences at Paris. He obtained from many competitors the prize proposed by the French king, for the best account of electricity. He published "A Course of Experimental Philosophy, 1734," 2 vols. 4to. and an edition of "Gregory's Elements of Catoptrics and Dioptrics, with an Appendix, containing an Account of Reflecting Telescopes, 1735." 8vo.

DES BARREAUX (JAMES DE VALLEC, Lord), a French nobleman, and born at Paris in 1602, was, like the English lord Rocheller, a great wit, a great libertine, and a great penitent. He made a vast progress in his studies under the Jesuits, who, perceiving he had a genius capable of any thing, endeavoured to get him into their society; but neither he nor his family would ever listen to the proposal. He did not love them, and used to rail at them in an agreeable manner. He was intimate with Theophile, who was advocate-general, and afterwards president in the parliament of Paris; and, being very handsome in his youth, it is said that Theophile was in love with him, and sometimes even jealous of him. Some pretend, that he abused him; but Des Barreaux's friends have assured us, that he always abhorred that unnatural vice. He was very young when his father procured him the place of a counsellor in the parliament of Paris. His wit was admired there, but he would never report a cause; for he used to say, that it was a sordid occupation, and unworthy of a man of parts, to read wrangling papers with attention, and to endeavour to understand them. He lost that place from the following cause. Cardinal Richelieu falling in love with the celebrated beauty Marion de Lorme, whose affections were entirely placed on our Des Barreaux, proposed to him by a third hand, that if he would resign his mistress, he should have whatever he should desire. Des Barreaux answered the proposal no otherwise than in a jesting way; feigning all along to believe the cardinal incapable of so much weakness. This enraged the minister so highly, that he persecuted



cuted our counsellor as long as he lived, and forced him not only to quit his place, but to leave the kingdom.

As Des Barreaux loved his liberty and his pleasures extremely, he did not find himself unhappy in having quitted the long robe. He made a great number of Latin and French verses, and some very pretty songs: and never pursued any thing but good cheer and diversions. He was vastly entertaining in company, and greatly sought after by all men of wit and taste. He had his particular friends in the several provinces of France, whom he frequently visited; for he took a pleasure in shifting his quarters, according to the seasons of the year. In winter, he went to seek the sun on the coasts of Provence. He passed three of the worst months in the year at Marseilles. The house which he called his favourite was that of the count de Clermont de Lodeve in Languedoc; where, he used to say, good cheer and liberty were on their throne. Sometimes he went to Balzac on the banks of the Charante; but his chief residence was at Chenailles on the Loire. His general view in these ramblings was to search out the best fruits and the best wines in the climates: however, it must be observed, in justice to him, that the pleasures of the mind, as well as those of the body, were sometimes the occasion of his journies; as, when he went into Holland, on purpose to see Des Cartes, and to improve by the instructions of that great genius.

His friends do not deny that he was a great libertine; but pretend, that Fame, according to custom, has said more of him than is true, and that, in the latter part of his life, he was convinced of the reality of religion. They say, that he did not disapprove the truths of Christianity, and wished to be fully convinced of them; but he thought nothing was so difficult to a man of wit as to believe. He was born a Catholic, but had not the least faith either in the worship or doctrines of the Romish religion; and he used to say, that, if the Scriptures are the rule of our actions and of our belief, there was no better religion than the Protestant. However all this might be, it is certain that, four or five years before his death, he entirely forsook his vicious courses: he paid his debts, and, having never been married, gave up the remainder of his estate to his sisters; reserving to himself for life an annuity of 4000 livres. He then retired to Chalon on the Soane, which he said was the best and purest air in France; hired a small house; and was visited by the better sort of people, particularly by the bishop, who afterwards spoke well of him. He died in that city, like a good Christian, in 1647, having made a devout sonnet two or three years before his death, which was greatly esteemed.

DESCARTES (RENE'), an eminent philosopher and mathematician, was descended from an ancient and noble family of Touraine in France, and younger son of Joachin Descartes, counsellor

in the parliament of Rennes, by Jane Brochard, daughter of the lieutenant-general of Poitiers. He was born at La Haye in Touraine, March 31, 1596. His father used to call him, when a child, the philosopher, on account of his curiosity to know the reasons of things. In 1604, he was sent to the Jesuit's-College, at La Fleche, where he made great progress in the Latin and Greek tongues; and to poetry he discovered, when very young, a particular affection. The fables of the ancients afforded him also a particular pleasure, by the agreeable turns of fancy in their texture. As a reward for his exact discharge of his duty, he was dispensed with attending so closely to the lectures as his companions; and this liberty he made use of, to read over all the rare and valuable books he could procure. He left the college in August 1612, his father designing him for the army; but being then too young and weak to bear the fatigues of war, he was sent to Paris the following spring. Though he did not launch into extravagance, or plunge into debauchery, yet, as he had no governor, he sometimes gamed very high, but had very great success. At Paris he renewed his acquaintance with many, whom he had known at college, and who induced him to retire from the world to pursue his studies without interruption: which he did for two years; but, in May 1616, at the repeated solicitation of his friends, he set out for Holland, and entered himself a volunteer under the prince of Orange. He turned soldier, according to Baillet, that he might have a better opportunity to observe the different dispositions of men, and to fortify himself against all the accidents of life. That he might not be uneasy under the power of any superior, he refused upon his first entrance all command and all engagements, and supported himself at his own charge; but, merely for form, and to keep up the custom, he once received his pay, and preserved that piece of money all his life, as a testimony of his having served in the army.

While he lay in garrison at Breda, during the truce between the Spaniards and Dutch, an unknown person caused a problem in mathematics, in the Dutch language, to be fixed up in the streets; when Descartes seeing a concourse of people stop to read it, desired one who stood near him to explain it to him in Latin or French. The man promised to satisfy him, upon condition that he would engage to solve the problem; and Descartes agreed to the condition with such an air, that the man, though he little expected such a thing from a young cadet in the army, gave him his address, and desired him to bring him the solution. Descartes returned to his lodging, and next day visited Beekman, principal of the college of Dort, who was the person that had translated the problem to him. Beekman seemed surprised at his having solved it in such a short time; but his wonder was much increased to find, upon talking to the young gentleman, that his knowledge



was much superior to his own in those sciences, wherein he had employed his whole time for several years. Descartes, during his stay at Breda, wrote in Latin a treatise on music, and laid the foundation of several of his works. In October 1619, he entered himself a volunteer in the army of the duke of Bavaria. In 1621, he made the campaign in Hungary, under the count de Bucquoy; but the loss of his general, who was killed at a siege that year, determined him to quit the army. Soon after he began his travels into the north, and visited Silesia, the utmost parts of Poland, Pomerania, the coasts of the Baltic, the marquisate of Brandenburg, Holstein, East Friesland, and West Friesland, in his passage to which last place he was in danger of being murdered. The sailors imagined him to be a merchant, who had a large sum of money about him; and perceiving him to be a foreigner who had little acquaintance in the country, and a man of a mild disposition, they resolved to kill him, and throw his body into the sea. They discoursed of their design before his face, not knowing that he understood any language except French, in which he spoke to his valet de chambre. Descartes started up of a sudden; and drawing his sword, spoke to them in their own language, in such a tone as struck a terror into them. Upon this they behaved very civilly. The following year he went to Paris, where he cleared himself from the imputation of having been received among the Rosicrucians, whom he looked upon as a company of impostors and visionaries.

Dropping the study of mathematics, he now applied himself again to ethics and natural philosophy. The same year he took a journey through Switzerland to Italy. Upon his return he settled at Paris, but his studies being interrupted by frequent visits, he went in 1628, to the siege of Rochelle. He came back to Paris in November; and a few days after, being present at a meeting of men of learning, at the house of M. Bagni, the pope's nuncio, he was prevailed upon to explain his sentiments with regard to philosophy. The nuncio afterward urging him to publish them, he retired to Amsterdam in March 1629, and thence to a place near Franeker in Friesland, where he began his metaphysical meditations, and spent some time in dioptrics. He also wrote, at this time, his thoughts upon meteors. In about six months he left Franeker, and went to Amsterdam. He imagined that nothing could more promote the temporal felicity of mankind, than a happy union of natural philosophy with mathematics. But before he should set himself to relieve men's labours, or multiply the conveniences of life by mechanics, he thought it necessary to discover some means of securing the human body from disease and debility. This led him to study anatomy, in which he employed all the winter at Amsterdam; and to the study of anatomy he joined that of chemistry. He took a short tour about this time to England,  
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and made some observations near London, concerning the declinations of the magnet. In the spring of 1633, he removed to Deventer, where he completed several works left unfinished the year before, and resumed his studies in astronomy. In the summer he put the last hand to his "Treatise of the World." The next year he came back to Amsterdam, and soon after took a journey into Denmark, and the lower parts of Germany. In autumn 1635, he went to Lewarden in Friesland, where he remained till 1637, and wrote his "Treatise of Mechanics." In 1637, he published his four treatises concerning method, dioptrics, meteors, and geometry. About this time he received an invitation to settle in England from Sir Charles Cavendish, brother to the earl of Newcastle, with which he did not appear backward to comply, especially upon being assured that Charles the first was a Catholic in his heart: but the civil wars breaking out in England, prevented this journey. At the end of 1631, Lewis XIII. of France invited him to his court, upon very honourable conditions; but he could not be prevailed with to quit his retirement: this year he published his meditations concerning the existence of God, and the immortality of the soul. In 1645, he applied with fresh vigour to anatomy, but was a little diverted from his study, by the question concerning the quadrature of the circle at that time agitated. During the winter of that year, he composed a small tract against Gassendus' Instances, and another of the Nature of the Passions. About this time, he carried on an epistolary correspondence with the princess Elizabeth, daughter of Frederick V. elector palatine, and king of Bohemia, who had been his scholar in Holland. A dispute arising between Christina, queen of Sweden, and M. Chanut the resident of France, concerning this question: When a man carries love or hatred to excess, which of these two irregularities is the worst? The resident sent the question to Descartes, who upon that occasion drew up the dissertation upon love, published in the first volume of his letters, which proved highly satisfactory to the queen. In June 1647, he took a journey to France, where the king settled on him a pension of 3000 livres; and returned to Holland about the end of September. In November he received a letter from M. Chanut, desiring, in queen Christina's name, his opinion of the sovereign good; which he accordingly sent her, with some letters upon the same subject formerly written to the princess Elizabeth, and his Treatise of the Passions. The queen was so highly pleased with them, that she wrote him a letter of thanks with her own hand, and invited him to come to Sweden. He arrived at Stockholm in October 1648. Her majesty engaged him to attend her every morning at five o'clock, to instruct her in his philosophy; and desired him to revise and digest all his unpublished writings, and to draw up from them a complete body of philosophy. She purposed likewise to fix him in Sweden, by allowing him a revenue of 3000 crowns



a year, with an estate which should descend to his heirs and assigns for ever, and to establish an academy, of which he was to be director: but these designs were broke off by his death, which happened February 11, 1650, aged fifty-four. His body was interred at Stockholm; and seventeen years after removed to Paris, where a magnificent monument was erected to him in the church of St. Genevieve du Mont. He was author of some fugitive pieces in poetry. He was never married, but had one natural daughter, who died when she was five years old.

DES MAIZEAUX (PETER), secretary of the Royal Society of London, was the son of a French Protestant minister, and born at Auvergne in 1666. He retired early, probably as a refugee, into England; and died there in 1745. He had intimate connections with St. Evremont and Bayle. He gave a very handsome edition of the works of the former, in 3 vols. 4to. with the life of the author prefixed: and he drew up the life of the latter, which was printed before the edition of his "Dictionary" in 1730, and separately at the Hague, 1732, 2 vols. 12mo. He published also, the same year, the "Miscellaneous Works of Bayle," in 4 vols. folio. He was the editor of other things; and whatever he published he always accompanied with remarks, full of literary anecdotes. He was very exact and curious in his accounts; but somewhat prolix and tedious.

DESTOUCHES (ANDRÉ, Cardinal), a French musician, was born at Paris in 1672. He accompanied father Tachard to Siam, with a resolution of entering into the society of Jesuits upon his return; but he changed his purpose, and became a soldier. It was in this line of life that he discovered his talents for music; and he quitted soldiery, that he might devote himself entirely to it. He soon gained a vast reputation by his opera of "Iffé," which the king relished so highly, as to present the composer with 200 Louis-d'ors; graciously adding, that no music since Lulli had pleased him so much as his. What was very singular is, that Destouches, when he made this charming piece, knew nothing of composition: but, instead of art, he had genius, and (what is usually the concomitant of genius) a very strong passion for his object. After producing the "Iffé," he made himself master of rules; but it is said, that they damped his genius, and that none of his compositions afterwards equalled the "Iffé." He died in 1749, superintendant of the Royal Band, and inspector-general of the Royal Academy of music, with a pension of 4000 livres.

DESTOUCHES (PHILIP NERICAUT), a French dramatic writer, was born at Tours in 1680, and educated at Paris. His first destination was to the army; but he quitted this service to attach

attach himself to the marquis de Puyfieux, ambassador of France with the Helvetic body. It was in Switzerland, that his talent for theatrical productions first displayed itself; and his "*Curieux Impertinent*" was exhibited there with applause. His dramatic productions made him known to the regent, who sent him to London in 1717, to assist, in his political capacity, at the negotiations then on foot. He spent seven years thus in London, married a wife, and returned to his country; where the dramatist and negotiator were well received. The regent had a just sense of his services, and promised him great things; but dying soon after, left Destouches the meagre comfort of reflecting, how well he should have been provided for if the regent had lived. Having lost his patron, he retired to Fortoiseau near Melun, as the most proper situation to make him forget the caprices of fortune. He purchased the place; and, cultivating agriculture, philosophy, and the muses, abode there as long as he lived. Cardinal Fleury would fain have drawn him out of it, and sent him ambassador to Petersburg; but Destouches would not stir: he chose rather to attend his lands and his woods, and to correct with his pen the manners of his own countrymen, than to go and converse with the Boyards of Russia. He died in 1754, leaving a daughter and a son: the latter, by order of Lewis XV. published at the Louvre an edition of his father's works, in 4 vols. 4to. Destouches had not the gaiety of Regnard, nor the strong warm colouring of Moliere; but he is always polite, tender, and natural.

DEVEREUX (*ROBERT*), earl of Essex, is memorable for having been a great favourite, and an unhappy victim to the arts of his enemies and his own ambition, in the reign of queen Elizabeth. He was son of Walter, the first earl of Essex, and born Nov. 10, 1567, at Nethewood, his father's seat in Herefordshire. His father dying when he was only in his 10th year, recommended him to the protection of William Cecil, lord Burleigh, whom he appointed his guardian. Two years after, he was sent to the university of Cambridge by this lord, who placed him in Trinity-College, under the care of Dr. Whitgift, then master of it, and afterwards archbishop of Canterbury. He was educated there with much strictness, and applied himself to learning with great diligence; though it is said that, in his tender years, there did not appear any pregnant signs of that extraordinary genius which shone forth in him afterwards. In 1582, having taken the degree of M. A. he soon after left Cambridge, and retired to his own house at Lamplie in South-Wales, where he spent some time; and became so enamoured of his rural retreat, that he was with difficulty prevailed on to quit it. His first appearance at court, at least as a candidate for royal favour, was in his 17th year; and he brought thither a fine person, an agreeable behaviour, and an affability



which procured him many friends. By degrees he so far overcame the reluctance he shewed to using the assistance of the earl of Leicester, who had been his father's enemy, that in 1585 he accompanied him to Holland, where we find him next year in the field, with the title of general of the horse. In this quality he gave the highest proofs of personal courage in the battle of Zutphen, fought in 1586; and, on his return to England, was made, the year after, master of the horse, in the room of lord Leicester promoted. In 1588, he continued to rise, and indeed almost reached the summit of his fortune: for, when her majesty thought fit to assemble an army at Tilbury, for the defence of the kingdom, in case the Spaniards should land, she gave the command of it, under herself, to the earl of Leicester, and created the earl of Essex general of the horse. From this time he was considered as the favourite declared; and, if there was any mark yet wanting to fix the people's opinion in that respect, it was shewn by the queen's conferring on him the honour of the garter.

We need not wonder, that so quick an elevation, and to so great a height, should affect so young a man as the earl of Essex; who shewed from henceforward a very high spirit, and often behaved petulantly enough to the queen herself, who yet did not love to be controlled by her subjects. His eagerness about this time to dispute her favour with Sir Charles Blunt, afterwards lord Montjoy and earl of Devonshire, cost him some blood; for Sir Charles, thinking himself affronted by the earl, challenged him, and, after a short dispute, wounded him in the knee. The queen, so far from being displeased with it, is said to have sworn a good round oath, that it was fit somebody should take him down, otherwise there would be no ruling him. However, she reconciled the rivals, who, to their honour, continued good friends as long as they lived. In 1589, Sir John Norris and Sir Francis Drake having undertaken an expedition for restoring Don Antonio to the crown of Portugal, the earl of Essex, willing to share the glory, followed the fleet and army to Spain; which displeasing the queen very highly, as it was done without her consent or knowledge, she sent him a very angry letter.

At his return, however, he soon recovered her majesty's good graces: which he again hazarded by a private match with Frances, only daughter of Sir Francis Walsingham, and widow of Sir Philip Sydney. This her majesty apprehended to be derogatory to the honour of the house of Essex; and, though for the present this business was passed by, yet it is thought that it was not so soon forgot. In 1591, he went abroad, at the head of some forces, to assist Henry IV. of France: which expedition was afterwards repeated, but with little or no success. In 1592-3, we find him present in the parliament at Westminster; about which time the queen made him one of her privy-council. He met however  
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in this and the succeeding years with various causes of chagrin, partly from the loftiness of his own temper, but chiefly from the artifices of those who envied his great credit with the queen, and were desirous to reduce his power within bounds.

Whatever disadvantages the earl might labour under from intrigues at court, the queen had commonly recourse to his assistance in all dangers and difficulties, and placed him at the head of her fleets and armies, preferably to any other person. His enemies, on the other hand, were contriving and exerting all they could against him. They insinuated to the queen, that, considering his popularity, it would not be at all expedient for her service to receive such as he recommended to civil employments; and they carried this so far, as even to make his approbation a sufficient objection to men whom they had encouraged and recommended themselves. In 1598, a warm dispute arose in the council, between the old and wise lord-treasurer Burleigh and the earl of Essex, about continuing the war with Spain. The earl was for it, the treasurer against it; who at length grew into a great heat, and told the earl, that he seemed intent upon nothing but blood and slaughter. The earl explained himself, and said, that the blood and slaughter of the queen's enemies might be very lawfully his intention; that he was not against a solid, but a specious and precarious peace; that the Spaniards were a subtle and ambitious people, who had contrived to do England more mischief in time of peace, than of war, &c. The treasurer at last drew out a prayer-book, in which he shewed Essex this expression: "Men of blood shall not live out half their days." As the earl knew that methods would be used to prejudice him with the people of England, such especially as got their living by trade, or thought themselves oppressed by taxes levied for the support of the war, he resolved to vindicate his proceedings, and for that purpose drew up in writing his own arguments, which he addressed to his dear friend Anthony Bacon. This apology stole into the world not long after it was written; and the queen, it is said, was exceedingly offended at it. The title of it runs thus: "To Mr. Anthony Bacon, an Apologie of the Earle of Essex, against those which falselie and maliciouſlie take him to be the only Hindrance of the Peace and Quiet of his Countrey." This was reprinted in 1729, under the title of "The Earl of Essex's Vindication of the War with Spain," in 8vo.

About this time died the treasurer Burleigh, which was a great misfortune to the earl of Essex; for that lord having shewn a tenderness for the earl's person, and a concern for his fortunes, had many a time stood between him and harm. But now, his guardian being gone, his enemies acted without any restraint, crossed whatever he proposed, stopped the rise of every man he loved, and treated all his projects with an air of contempt. He succeeded lord Burleigh as chancellor of the university of Cambridge; and,  
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going down, was there entertained with great magnificence. This is reckoned one of the last instances of this great man's felicity, who was now advanced too high to sit at ease; and those who longed for his honours and employments, very closely applied themselves to bring about his fall. The first great shock he received, in regard to the queen's favour, arose from a warm dispute between her majesty and himself, about the choice of some fit and able person to superintend the affairs of Ireland. The queen looked upon Sir William Knolls, uncle to Essex, as the most proper person for that charge: Essex contended, that Sir George Carew was a much fitter man for it. When the queen could not be persuaded to approve his choice, he so far forgot himself and his duty, as to turn his back upon her in a contemptuous manner; which insolence her majesty not being able to bear, gave him a box on the ear, and bid him go and be hanged. He immediately clapped his hand on his sword, and the lord admiral stepping in between, he swore a great oath, declaring that he neither could nor would put up an affront of that nature; that he would not have taken it at the hands of Henry VIII. and in a great passion immediately withdrew from court. The lord keeper advised him to apply himself to the queen for pardon. He sent the lord keeper his answer in a long and passionate letter, which his friends afterwards unadvisedly communicated. He was afterwards reconciled and restored in appearance to the queen's favour, yet there is good reason to doubt, whether he ever recovered in reality: and his friends have been apt to date his ruin from this unlucky accident.

The total reduction of Ireland being brought upon the table soon after, the earl was pitched upon as the only man from whom it could be expected. This was an artful contrivance of his enemies, who hoped by this means to ruin him; nor were their expectations disappointed. He declined this fatal preferment as long as he could; but, perceiving that he should have no quiet at home, he accepted it, and his commission for lord lieutenant passed the great seal in March 1598. His enemies now began to insinuate, that he had sought this command for the sake of greater things which he then was meditating; but there is a letter of his to the queen, preserved in the Harleian collections, which shews, that he was so far from entering upon it with alacrity, that he looked upon it rather as a banishment, and a place assigned him for a retreat from his sovereign's displeasure, than a potent government bestowed upon him by her favour.

The earl met with nothing in Ireland but ill success and crosses; in the midst of which, an army was raised in England, under the command of the earl of Nottingham; nobody well knowing why, but in reality from the suggestions of the earl's enemies to the queen, that he rather meditated an invasion on his native country, than the reduction of the Irish rebels. This and other considera-



tions made him resolve to quit his post, and come over to England; which he accordingly did, and presented himself before the queen. He met with a tolerable reception; but was soon after confined, examined, and dismissed from all his offices, except that of master of the horse. In the summer of 1600, he recovered his liberty; and, in the autumn following, he received Mr. Cusse, who had been his secretary in Ireland, into his councils. Cusse, who was a man of his own make, laboured to persuade him, that submission would never do him any good; that the queen was in the hands of a faction, who were his enemies; and that the only way to restore his fortune was to find a means of obtaining an audience, in order to represent his own case, let that means be what it would. The earl did not consent at first to this dangerous advice; but afterwards, giving a loose to his passion, began to declare himself openly, and among other fatal expressions let fall this, that "the queen grew old and cankered; and, that her mind was become as crooked as her carcase." His enemies, who had exact intelligence of all that he proposed, and had provided effectually against the execution of his designs, hurried him upon his fate by a message, sent on the evening of Feb. 7, requiring him to attend the council, which he declined. He then gave out, that they sought his life; kept a watch in Essex-House all night; and summoned his friends for his defence the next morning. Many disputes ensued, and some blood was spilt; however, the earl at last surrendered, was carried that night to the archbishop's palace at Lambeth, and the next day to the Tower. On the 19th, he was arraigned before his peers, and after a long trial was sentenced to lose his head: upon which melancholy occasion he said nothing more than this, "If her majesty had pleased, this body of mine might have done her better service; however, I shall be glad if it may prove serviceable to her any way." He was executed upon the 25th, leaving behind him one only son and two daughters; and was then in his 34th year. As to his person, he is reported to have been tall, but not very well made; his countenance reserved; his air rather martial than courtly; very careless in dress, and a little addicted to trifling diversions. He was learned, and a lover of learned men, whom he always encouraged and rewarded, which is proved by his kindness to Sir Henry Wotton, whom, with the ingenious Cusse, he took into his service; he had also in his earlier days engaged the incomparable brothers Anthony and Francis Bacon, to share his fortunes and his cares. He also buried the immortal Spencer at his own expence. He was sincere in his friendships, but not so careful as he ought to have been in making a right choice; sound in his morals, except in point of gallantry, and thoroughly well affected to the Protestant religion.



D'EWES (Sir SYMONDS), an English historian and antiquary, was the son of Paul D'Ewes, Esq; and born in 1602, at Coxden in Dorsetshire, the seat of Richard Symonds, Esq; his mother's father. He was descended from an ancient family in the Low-Countries, from whence his ancestors removed hither, and gained a considerable settlement in the county of Suffolk. In 1618, he was entered a fellow-commoner of St. John's-College in Cambridge; and about two years after, began to collect materials for forming a correct and complete history of Great-Britain. He was no less studious in preserving the history of his own times; setting down carefully the best accounts he was able to obtain of every memorable transaction, at the time it happened. This disposition in a young man of parts recommended him to the acquaintance of persons of the first rank in the republic of letters, such as Cotton, Selden, Spelman, &c. In 1626, he married Anne, daughter to Sir William Clopton of Essex, an exquisite beauty, not fourteen years old, with whom he was so sincerely captivated, that his passion for her seems to have increased almost to a degree of extravagance, even after she was his wife. He pursued his studies however, as usual, with great vigour and diligence; insomuch, that when he was little more than thirty years of age, he had finished that large and accurate work for which he is chiefly memorable. This work he kept by him, during his life-time; it being written, as he tells us, for his own private use. It came out afterwards with this title, "The Journals of all the Parliaments during the Reign of Queen Elizabeth, both of the House of Lords and House of Commons, collected by Sir Symonds D'Ewes, of Stowe-Hall, in the County of Suffolk, Knt. and Bart. Revised and published by Paul Bowes, of the Middle-Temple, Esq; 1682," folio. In 1633, he resided at Illington in Middlesex. In 1639, he was high sheriff of the county of Suffolk, having been knighted some time before; and in the long parliament, which was summoned to meet Nov. 3, 1640, he was elected burgess for Sudbury, in the said county. July 15, 1641, he was created a baronet; nevertheless, upon the breaking out of the civil war, he adhered to the parliament, and took the solemn league and covenant in 1643. He sat in this parliament till Dec. 1648, when he was turned out among those who were thought to have some regard left for the person of the king, and the old constitution in church and state. He died April 18, 1650, and was succeeded in his titles and large estate by his son Willoughby D'Ewes; to whom the above "Journals" were dedicated, when published, by his cousin Paul Bowes, Esq; who was himself a gentleman of worth and learning.

DE WITT (JOHN), the famous pensionary, was the second son of Jacob De Witt, burgomaster of Dort, and deputy to the States

States of Holland; and born in 1625. He was educated at Dort, and made so great a progress in his studies, that at 23 he published "*Elementa Curvarum Linearum*;" one of the deepest books in mathematics that had appeared in those days. After he had taken the degree of LL. D. he travelled for some years; and, on his return in 1650, became pensionary of Dort, and distinguished himself early in the management of public affairs. He opposed with all his power the war between the English and Dutch, representing in strong colours the necessary ill consequences of it to the Republic: and, when the events justified his predictions, gained so great credit, that he was unanimously chosen pensionary of Holland; first to officiate provisionally, and afterwards absolutely into the office. On this occasion, some of his friends reminding him of the fate of his predecessor Barnevelt, he replied, that "human life was liable to trouble and danger; and that he thought it honourable to serve his country, which he was resolved to do, whatever returns he might meet with." The continuance of the war was so visibly destructive to the commerce and interest of the republic, that the pensionary with his friends used all their skill to set on foot a negotiation. Ambassadors were sent to Cromwell, who by this time had turned out the rump, and set up a new parliament. To this assembly the Dutch ministers were directed to apply, but quickly found them such people as could not be dealt with; for they entertained the ambassadors with long prayers, and discovered a total ignorance of business; they told Cromwell, that, if he would assume the supreme authority, they might soon come to a right understanding. This was precisely what he wanted; and though he rejected their advice in words, declaring himself an humble creature of the parliament, yet he soon after found means to be rid of them, and took upon him the government under the title of Protector. He then made a peace with the Dutch; the most remarkable condition of which was, the adding a secret article for the exclusion of the house of Orange, to which the States consented by a solemn act. But the article of the exclusion raised a great clamour in Holland: it was insinuated to be suggested to Cromwell by De Witt; and the pensionary and his friends were put to it to carry points absolutely necessary for the service of the people. The clergy too began to meddle with affairs of state in their pulpits; and, instead of instructing the people how to serve God, were for directing their superiors how to govern their subjects. But his firmness got the better of these difficulties; and so far overcame all prejudices, that when the time of his high office was expired, he was unanimously continued in it, by a resolution of the States, Sept. 15, 1662.

He seemed now to have vanquished even Envy herself. In all difficult cases, his ministry was made use of: and when the prince of East-Friesland quarrelled with his subjects, he was put at the



head of the deputation to terminate the disputes. When war with England, after the king's restoration, became necessary, he was one of the deputies that prevailed on the States of Guelder and Overysfel to furnish their quota: he was appointed one of the commissioners for the direction of the navy, and made such vigorous dispositions, that he had a fleet in much better condition, and more ready for sea, than the admirals themselves imagined possible; though naval affairs were quite new to him. When it was thought expedient, after Opdam's defeat and death, that some of their own deputies should command the fleet, he was one of those three that were put in commission. When he came on board, the fleet was shut up in the Texel, and, in order to secure the outward-bound East-India fleet, it was necessary for it to put to sea; which, as the wind then stood, the sailors declared impossible. It was the received doctrine, that there were but 10 points of the compass from which the wind could carry ships out, and that 22 were against them. The pensionary was alone of another opinion; and, as he was a great mathematician, soon discovered the falsity of this notion; he discovered, that there were in reality no less than 28 points for them, and but four against them. He engaged to carry one of their greatest ships through the *Spaniards-Gat* with the wind at S. S. W. which he performed Aug. 16, 1665; the greatest part of the fleet followed him without the least accident, and the passage has since been called Witt's-Diep. They met with a dreadful storm on the coast of Norway, which lasted two days; De Witt remained upon deck all the time, never changed his clothes, nor took any refreshment, but in common with the men; and, when he saw a want of hands, obliged his officers to work by his own example. He wrote a plain and accurate relation of all that happened during the expedition, and at his return verified every article of this account so fully to the States, that they gave him solemn thanks for his good services; and offered him a considerable present, which however he declined to accept.

When the famous battle in 1666 was fought between the English and Dutch for three days, he was sent by the States to take a full account of the affair; and he drew up one from the best authorities he could obtain, which is justly esteemed a master-piece in its kind, and a proof of his being as capable of recording great actions as of achieving them. In 1667, finding a favourable conjuncture for executing the great design of the warm Republicans, he established the perpetual edict, by which the office of stadtholder was for ever abolished, and the liberty of Holland, as it was supposed, fixed on an eternal basis. In 1672, when the prince of Orange was elected captain and admiral-general, he abjured the stadtholder-ship. A tumult happened at Dort, and the people declared they would have the prince for stadtholder; to which place he came in person on their invitation, and accepted the office. Most of the  
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other towns and provinces followed the example; and seditions arose from these pretences, that the De Witts plundered the state, and were enemies to the house of Orange. The pensionary begged his dismissal from his post; which was granted, with thanks for his faithful services. He did not affect business, when he saw it was no longer in his power to benefit the public; and he deplored in secret the misfortunes of his country, which, from the highest prosperity, fell, as it were, all at once to the very brink of ruin. The invasion of the French, their rapid progress, their own intestine divisions, spread every where terror and confusion; and the prince of Orange's party heightened these confusions, in order to ruin the De Witts. The mob were encouraged to pull down a house, in which the pensionary was supposed to lie sick; an attempt was made to assassinate the two brothers on the same day, in different places; the count de Monthas, who had married their sister, was ordered to be arrested in his camp as a traitor, though he had behaved with the greatest bravery. Cornelius De Witt, on the accusation of Ticklaer, a barber, of a design of poisoning the prince, was imprisoned and condemned to exile, though his judges could not declare him guilty. The same ignominious wretch persuaded the people, that he would be rescued out of prison; upon which they instantly armed, and surrounded the place, where it unfortunately happened the pensionary was with his brother. They broke open the doors, insisted on their walking down, and barbarously murdered them. They carried their dead bodies to the gallows, where they hung the pensionary a foot higher than his brother; afterwards mangling their bodies, cut their clothes in a thousand pieces, and sent them about the country, as trophies of conquest; and some of them, it is said, cut out large pieces of their flesh, which they broiled and eat.

Thus fell this zealous patron of the glory and liberty of his native country, in his 47th year; the greatest genius of his time, the ablest politician in war as well as peace, and the Atlas of the commonwealth. His office, for the first ten years, brought him in little more than 300*l.* and in the latter part of his life not above 700*l.* per ann. He refused a gift of 10,000*l.* from the States, because he thought it a bad precedent in the government. His fortune was much inferior to what, in our times, we see commonly raised by an under clerk in a great office.

Besides the works already mentioned, he wrote a book, entitled, "The true Interest and political Maxims of the Republic of Holland," which has been printed in London; and to the last edition in 1746, are prefixed historical memoirs of the illustrious brothers Cornelius and John De Witt, by the late John Campbell, Esq.

DIAGORAS, surnamed THE ATHEIST, flourished in the 91st Olympiad, that is, about 412 years before Christ; if a man can



be said to flourish at the time when he is obliged to fly his country for Atheism. He has usually been reckoned among the philosophers of Athens, because he philosophized in that city: yet he was not born there, but in the isle of Melos, one of the Cyclades, or, as some say, in the city of Melia in Caria. He is said to have been the most downright and determined Atheist in the world; for he made use of no equivocations or subterfuges, but plainly denied that there were any Gods. The Athenians summoned him to give an account of his doctrine, but he took to flight, which occasioned them to set a price on his head. They published, by the sound of a trumpet, the reward of a talent to any who should kill him, and two to any who should bring him alive; and they caused this decree to be engraved on a pillar of brass. Their severity extended very far, for they persuaded all the cities of Peloponnesus to do the same; but they could not get him apprehended, for, taking shipping, he was cast away.

Some say, that Diagora sowed his liberty to Democritus; who, seeing him among a great many slaves that were exposed to sale, examined him, and found in him so happy a disposition, that he bought him for 10,000 drachmas, and made him, not his servant, but his disciple.

**DICEARCHUS**, a disciple of Aristotle, was born at Messina in Sicily. He was a good philosopher, historian, and mathematician, and composed a great many books upon all subjects, and in all sciences, which were much esteemed. Cicero speaks frequently in the highest terms of admiration both of the man and his works. Geography was one of his principal studies; and we have a treatise, or rather a fragment of a treatise, of his still extant upon that subject. It was first published by Harry Stephens in 1589, with a Latin version and notes; and afterwards by Hudson at Oxford in 1703, among the "*Veteris Geographiæ Scriptores Græcos Minores, &c.*" He published some good discourses upon politics and government; and the work he composed concerning the republic of Lacedæmon, was thought so excellent, and so highly honoured, that it was read every year before the youth in the assembly of the Ephori. Cicero mentions a book of his, wherein he endeavours to prove, that the soul is mortal. His book upon the geography of Greece, was inscribed to Theophrastus, who was his scholar.

**DICKINSON** (EDMUND), a celebrated physician and chemist, was son of William Dickinson, rector of Appleton in Berkshire, and born there in 1624. He acquired his classical learning at Eton, and from thence, in 1642, was sent to Merton-College in Oxford. Having regularly taken the degrees in arts, he entered on the physic line, and took both the degrees in that faculty. In 1655, he published his "*Dolphi Phœnicizantes, &c.*" a most learned

learned piece, in which he attempts to prove, that the Greeks borrowed the story of the “Pythian Apollo,” and all that rendered the oracle of Delphi famous, from the Holy Scriptures, and the book of Joshua in particular. This work procured him much reputation both at home and abroad; and Sheldon, afterwards archbishop of Canterbury, is said to have had so high a sense of its value, that he would have persuaded the author to have applied himself to divinity, and to have taken orders; who, however, was already fixed in his choice. To this treatise were added, 1. “*Diatriba de Noë in Italiam adventu; ejusque nominibus Ethnicis:*” 2. “*De Origine Druidum:*” 3. “*Oratiuncula pro Philosophia Liberanda:*” this had been spoken by him in the hall of Merton-College, July 1653, and was the first thing which made him known among the learned. 4. “*Zacharias Bogan Edmundo Dickinson;*” a letter filled with citations from the most ancient authors in support of his opinions, and the highest commendations of his learning, industry, and judgment. The “*Delphi Phœnicizantes, &c.*” came out first at Oxford in 1655, 12mo: it was printed at Francfort in 1669, 8vo. and at Rotterdam in 1691 by Crenius, in the first tome of his “*Fasciculus Dissertationum Historico-critico-philologicarum,*” in 12mo. Afterwards he applied himself to chemistry with much assiduity; and about 1662, received a visit from Theodore Mundanus, an illustrious adept of France, who encouraged him mightily to proceed in this study. At length he left his college, and took a house in the High-Street, Oxford, for the sake of following the business of his profession more conveniently. In 1669, he married a first wife, who dying in child-bed, and leaving him a daughter, he some time after married a second; but she also dying in a short time, he did not venture any more. His wives were both gentlewomen of good families.

On the death of Willis, which happened in 1684, Dickinson removed to London, and took his house in St. Martin's-Lane; where, soon after recovering Henry Bennet, earl of Arlington, lord chamberlain to Charles II. when all hopes of recovery were past, that nobleman introduced him to the king, who made him one of his physicians in ordinary, and physician to his household. As that prince was a lover of chemistry, and a considerable proficient therein, Dickinson grew into great favour at court; which favour lasted to the end of Charles's reign, and that of his successor James, who continued him in both his places. In 1686, he published in Latin his Epistle to Theodore Mundanus, and also his answer translated from the French into Latin: for, in 1679, this chemist had paid him a second visit, and renewed his acquaintance. The title of it, when translated into English, is, “*An Epistle of E. D. to T. M. an Adept, concerning the Quintessence of the Philosophers, and the true System of Physics; together with certain* Queries



Queries concerning the Materials of Alchemy. To which are annexed the Answers of Mundanus," 8vo. After the abdication of his unfortunate master, he retired from practice, being old, and much afflicted with the stone: nevertheless he continued to apply himself to his studies. He had long meditated a system of philosophy, not founded on hypothesis or even experiment, but chiefly deduced from principles collected from the Mosaic history. Part of this laborious work, when he had almost finished it, was burnt; but, not discouraged by this accident, he began it a second time, and did not discontinue it, till he had completed the whole. It came out in 1702, under the title of "The ancient and true System of Physics; or, A Treatise concerning the natural Truth of the Mosaic Creation in six Days. In which it is proved, that the Method and Mode of the Creation of the Universe, according to the Principles of true Philosophy, are, in a concise and general Way, laid down by Moses." It was printed again at Rotterdam in 1703, in 4to. and at Leoburg in 1705, 12mo. He is supposed to have been the author of "A Philosophical Parable, or a Journey to the Mount of Mercury, by Philaretus." He left behind him also, in MS. a Latin treatise "On the Grecian Games," which was annexed to "An Account of his Life and Writings," published at London in 1729, 8vo. He died of the stone, April 1707, being then in his 83d year, and was interred in the church of St. Martin in the Fields.

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DICTYS CRETENSIS, a very ancient historian, who, serving under Idomeneus, a king of Crete, in the Trojan war, wrote the history of that expedition, in nine books; and Tzetzes tells us, that Homer formed his "Iliad" upon his plan: for here we are to observe, that the Latin history of Dictys, which we have at present, is altogether a spurious piece. There are two anonymous writers still extant, who pretend to have written of the Trojan war previously to Homer; one of whom goes under the name of Dictys Cretensis, the other under that of Dares Phrygius. Before the history of Dictys there are two prefaces; the first of which relates, that Dictys wrote six volumes "of the Trojan War" in Phœnician characters, and in his old age, after he was returned to his own country, ordered them, a little before his death, to be buried with him in a leaden chest or repository, which was accordingly done; that, however, after many ages, and under the reign of Nero, an earthquake happened at Gnosſus, a city of Crete, which uncovered Dictys's sepulchre, and exposed the chest; that the shepherds took it up, and expecting a treasure, opened it; and that, finding this history, they delivered it into the hands of somebody, who sent it to Nero, and he ordered it to be translated, or rather trans-charactered, from Phœnician into Greek. From which fine story nothing more has been concluded, than that this

history

history was forged by some of Nero's flatterers, purely to curry favour with him: for he always affected a fondness for any thing relating to Trojan antiquities; and it is remarkable that, when Rome was in flames, he rejoiced as having seen the destruction of Troy. The other preface to Dictys is an epistle of L. Septimius, the Latin translator, in which he inscribes it to Arcadius Ruffinus, who was consul in the reign of Constantine; and tells him much the same story of the history we have already related. As for Dares Phrygius, who is called by Homer, in the 5th book of the "Iliad," a priest of Vulcan, he is said to have written a history "of the Destruction of Troy" in Greek, which Ælian affirms to have been extant in his time, and which Photius also mentions in his "Bibliotheca." The original is lost; but there is a Latin translation of it extant, which Cornelius Nepos is said to have made.

DIDYMUS of Alexandria, an ecclesiastical writer of the fourth century. Nothing is more surprising, than what the ancients have related of this father. Jerome and Ruffinus assure us, that though he lost his eyes at five years of age, when he had scarcely learned to read, yet he applied himself so earnestly to study, that he not only attained, in a high degree, grammar, rhetoric, logic, arithmetic, music, and the other arts, but even was able to comprehend some of the most difficult theorems in mathematics. He was particularly attached to the study of the Scriptures; and was pitched upon as the most proper person to fill the chair in the famous divinity-school at Alexandria. His high reputation drew a great number of scholars to him; among the principal of whom were Jerome, Ruffinus, Palladius, and Isidorus. He read lectures with wonderful facility, answered upon the spot all questions and difficulties relating to the Holy Scriptures, and refuted the objections which Heretics raised against the orthodox faith. He was the author of a great number of works, which Jerome has preserved the titles of, in his "Catalogue of Ecclesiastical Writers;" and of many more whose titles are not known. There is nothing of his remaining, except a Latin translation of his book "upon the Holy Spirit," to be found in the works of Jerome, who was the translator; some "Short Strictures upon the Canonical Epistles;" and a book "against the Manichees." His Commentaries upon the Scriptures, which were very large, are all lost. He wrote commentaries upon Origen's "Books of Principles," which he defended very strenuously against all opposers. He was a great admirer of Origen, used to consider him as his master, and adopted many of his sentiments; on which account he was condemned by the fifth general council. He died in 395, aged 85 years.



DIEMERBROEK (ISBRAND), a very learned professor of physic and anatomy at Utrecht, was born at Montfort in Holland, 1609; practised physic, and read public lectures, with distinguished reputation; and died at Utrecht in 1674. His works are, 1. "A Treatise upon the Plague." 2. "An History of Distempers and Wounds seldom met with." 3. "A Miscellany of Pieces upon Anatomy and Physic, Utrecht, 1685," folio. This last publication was by the direction, and under the care, of his son, Timan Diemerbroek, an apothecary of Utrecht.

DIEU (LEWIS DE), minister of Leyden, and professor in the Walloon-College of that city, was a man of great abilities, and uncommonly versed in the Oriental languages. He was born April 7, 1590, at Flushing, where his father, Daniel de Dieu, was minister. Daniel was a man of great merit, and a native of Brussels, where he had been a minister 22 years. He removed from thence in 1585, to serve the church at Flushing, after the duke of Parma had taken Brussels. He understood Greek and the Oriental languages; and he could preach with the applause of his auditors in German, Italian, French, and English. The churches of the Netherlands sent him, in 1588, over to queen Elizabeth, to inform her of the designs of the duke of Parma, who secretly made her proposals of peace, though the king of Spain was equipping a formidable fleet against England.—Lewis studied under Daniel Colonius, his uncle by his mother's side, who was professor at Leyden in the Walloon-College. He was two years minister of the French church at Flushing; and might have been court-minister at the Hague, if his natural aversion to the manners of a court had not restrained him from accepting that place. He thought the post which was offered him more proper for a man in years than a student. The prince commended his modesty and prudence. He was called to Leyden in 1619, to teach, with his uncle Colonius, in the Walloon-College; and he discharged the duty of that employment with great diligence till his death, which happened in 1642. He refused the post of divinity-professor in the new university of Utrecht; and, if he had lived long enough, he would have had the same post in that of Leyden. He married the daughter of a counsellor of Flushing, by whom he had 11 children.

He published, in 1631, "A Commentary on the Four Gospels, and Notes on the Acts of the Apostles." His first care had been to examine the Latin versions of the "Syriac New Testament," made by Tremellius and Guido Fabricius Boderianus; and that of St. Matthew's Gospel in Hebrew, made by Munster and Mercerus. He published also the "Revelation of St. John," which he printed both in Hebrew and Syriac characters, with a Latin version of his own. He published the "History of the Life of Jesus Christ," written in the Persian tongue by the Jesuit Jerom Xavier, with  
learned

learned notes ; and he joined to the original a Latin translation. “ The History of St. Peter,” written in the Persian language, was also published by him, with a Latin translation and notes. He drew up likewise “ Rudiments of the Hebrew and Persian Tongues, and a Parallel of the Grammar of the Oriental Tongues.” Some things also of smaller note were published by his friends after his death.

DIGBY (*Sir EVERARD*), an English gentleman, memorable for the share he had in the powder-plot, and his suffering on that account, was descended from an ancient family, and born some time in 1581. His father, Everard Digby, of Drystoke in Rutlandshire, Esq. was a person of great worth and learning, had his education in St. John's-College, Cambridge, where he took the degree of M. A. and published several treatises, some on learned, others on curious subjects: as, 1. “ *Theoria Analytica viam ad Monarchiam Scientiarum Demonstrans*, 1579.” 2. “ *De Duplici Methodo Libri duo, Rami Methodum Refutantes*, 1580.” 3. “ *De Arte Natandi, Libri duo*, 1587.” 4. “ *A Dissuasive from taking away the Goods and Livings of the Church.*” His son, of whom we are speaking, was educated with great care, but under the tuition of some Popish priests, who gave him those impressions which his father, if he had lived, might probably have prevented ; but he died when his son was no more than eleven years of age. He was brought very early to the court of queen Elizabeth, where he was much taken notice of, and received several marks of her majesty's favour. On the coming in of king James, he went likewise to pay his duty, as others of his religion did : was very graciously received ; and had the honour of knighthood conferred upon him, being looked on as a man of a fair fortune, pregnant abilities, and a court-like behaviour. He married Mary, daughter and sole heiress of William Multho, Esq. of Gothurst in Buckinghamshire, with whom he had a great fortune, which, with his own estate, was settled upon the children of that marriage. He was drawn in to be privy to the gunpowder-plot ; and though he was not a principal actor in this dreadful affair, or indeed an actor at all, yet he offered 1500*l.* towards defraying the expences of it ; entertained Guy Fawkes, who was to have executed it, in his house ; and was taken in open rebellion with other Papists after the plot was detected and had miscarried. Upon his commitment to the Tower, he persisted steadily in maintaining his own innocence as to the powder-plot, and refused to discover any who were concerned in it ; but when he was brought to his trial at Westminster, Jan. 27, 1605-6 ; indicted for being acquainted with and concealing the powder-treason, taking the double oath of secrecy and constancy, and acting openly with other traitors in rebellion, he pleaded guilty. After this, he endeavoured to exte-



nuate his offence; and then requested, that, as he had been alone in the crime, he might alone bear the punishment, without extending it to his family; and that his debts might be paid, and himself beheaded. When sentence of death was passed, he seemed to be very much affected; for, making a low bow to those on the bench, he said, "If I could hear any of your lordships say you forgave me, I should go more cheerfully to the gallows." To this all the lords answered, "God forgive you, and we do." He was, with other conspirators, upon the 30th of the same month, hanged, drawn, and quartered, at the west end of St. Paul's church in London; where he asked forgiveness of God, the king, the queen, the prince, and all the parliament; and protested, that, if he had known this act at first to have been so foul a treason, he would not have concealed it to have gained a world, requiring the people to witness, that he died penitent and sorrowful for it. Wood mentions a most extraordinary circumstance at his death, as a thing generally known; namely, that when the executioner plucked out his heart, and according to form held it up, saying, "Here is the heart of a traitor," Sir Everard made answer, "Thou lyest." But perhaps, as generally as it was known then, persons may be found in this incredulous age, that would hardly believe it, even if Wood himself had actually asserted it.

Sir Everard left at his death two young sons, afterwards Sir Kenelm and Sir John Digby; and expressed his affection towards them by a well-written and pathetic paper, which he desired might be communicated to them at a fit time, as the last advice of their father. While he was in the Tower, he wrote, in juice of lemon or otherwise, upon slips of paper, as opportunity offered; and got these conveyed to his lady by such as had permission to see him. These notes, or advertisements, were preserved by the family as precious relics; till, in 1675, they were found at the house of Charles Cornwallis, Esq. executor to Sir Kenelm Digby, by Sir Rice Rudd, Bart. and William Wogan, of Gray's-Inn, Esq. They were afterwards annexed to the proceedings against the traitors, and other pieces relating to the Popish plot, printed by the orders of secretary Coventry, dated Dec. 12, 1678.

**DIGBY** (Sir KENELM), a very famous English philosopher, and eldest son of Sir Everard Digby, was born at Gothurst in Buckinghamshire, June 11, 1603. At the time of his father's death, he was with his mother at Gothurst, being then in the 3d year of his age: but he seems to have been taken early out of her hands, since it is certain that he renounced the errors of Popery very young, and was carefully bred up in the Protestant religion, under the direction, as it is supposed, of archbishop Laud, then dean of Gloucester. Some have said, that king James restored his estate to him in his infancy; but this is an error: for it was decided by

by law, that the king had no right to it. About 1618, he was admitted a gentleman-commoner of Gloucester-Hall in Oxford; where he soon discovered such strength of natural abilities, and such a spirit of penetration, that his tutor, who was a man of parts and learning, used to compare him, probably for the universality of his genius, to the celebrated Picus de Mirandula. After having continued at Oxford between two and three years, and having raised such expectations of himself as he afterwards lived to fulfil, he left it in order to travel. He made the tour of France, Spain, and Italy, and returned to England in 1623; in which year he was knighted by the king, to whom he was presented at the lord Montague's house at Hinchinbroke, Oct. 23. Soon after, he distinguished himself greatly by the happy application of a secret he met with in his travels, which has since made so much noise in the world, under the title of the Sympathetic Powder: the virtues of which, as himself assures us, were thoroughly inquired into by king James, his son the prince of Wales, the duke of Buckingham, with other persons of the highest distinction, and all registered among the observations of the great chancellor Bacon.

After the death of James, he made as great a figure in the new court as he had done in the old; and was appointed a gentleman of the bed-chamber, a commissioner of the navy, and a governor of the Trinity-House. Some disputes having happened in the Mediterranean with the Venetians, he went thither as admiral with a small fleet in the summer of 1628; and gained great honour by his bravery and conduct at Algiers, in rescuing many English slaves, and attacking the Venetian fleet in the bay of Scanderoon. In 1632, he had an excellent library of MSS. as well as printed books left him by his tutor at Oxford, who was deceased; but, considering how much the MSS. were valued in that university, and how serviceable they might be to the students there, he most generously bestowed them the very next year upon the Bodleian library. He continued to this time a member of the church of England; but going some time afterwards into France, he began to have religious scruples, and at length, in 1636, reconciled himself to the church of Rome. He wrote upon this occasion to Laud an apology for his conduct; and the archbishop returned him an answer, full of tenderness and good advice, but, as it seems, with very little hopes of regaining him. In his letter to the archbishop, he took great pains to convince him, that he had done nothing in this affair precipitately, or without due consideration; and he was desirous that the public should entertain the same opinion of him. As nothing also has been more common, than for persons who have changed their system of religion, to vindicate their conduct by setting forth their motives; so with this view he published at Paris, in 1638, a piece, entitled, "*A Conference with a Lady about the Choice of Religion.*" It was reprinted at



London in 1654, and is written in a polite, easy, and concise style. Letters also passed the same year between him and his cousin lord George Digby, upon the same subject. The first from lord Digby to Sir Kenelm is dated Nov. 2, 1638, from Sherborne; in which his lordship attacks the authority of the fathers, and asserts their insufficiency to decide the dispute between the Papists and the Protestants. Sir Kenelm apologizes for them in a letter dated from London, Dec. 26, of the same year: and in another letter from Sherborne, March 29, 1639, lord Digby enlarges upon and vindicates what he had said in his former. These letters were published at London in 1651, and are written on both sides with so much civility, that few controversies have been managed with so little acrimony. To say the truth, this is their chief merit; since the matters to which they relate, had been copiously and justly debated by Daille, and other able writers, long before.

After a long stay in France, where he was highly carested, he came over to England; and in 1639 was, with Sir Walter Montague, employed by the queen to engage the Papists to a liberal contribution to the king, which they effected; and thereupon some styled the forces then raised for his majesty, the Popish army. Jan. 1640, the House of Commons sent for Sir Kenelm, in order to know how far, and upon what grounds, he had acted in this matter; which he opened to them very clearly, without having the least recourse to subterfuges or evasions. Upon the breaking out of the civil war, being at London, he was by the parliament committed prisoner to Winchester-House; but at length, in 1643, set at liberty, her majesty the queen dowager of France having vouchsafed to write a letter with her own hand in his favour. His liberty was granted upon certain terms; and a very respectful letter written in answer to that of the queen. However, before he quitted the kingdom, he was summoned by a committee of the House of Commons, in order to give an account of any transactions he might know of between archbishop Laud and the court of Rome; and particularly as to an offer supposed to be made to that prelate from thence of a cardinal's hat. Sir Kenelm assured the committee, that he knew nothing of any such transactions; and that, in his judgment, the archbishop was what he seemed to be, a very sincere and learned Protestant. During his confinement at Winchester-House, he was the author of two pieces at the least, which were afterwards made public; namely, 1. "Observations upon Dr. Brown's *Religio Medici*, 1643." 2. "Observations on the 22d Stanza in the 9th Canto of the 2d Book of Spenser's *Fairy Queen*, 1644."

His appearance in France was highly agreeable to many of the learned in that kingdom; who had a great opinion of his abilities, and were charmed with the life and freedom of his conversation. It was probably about this time that, having read the writings of Descartes,

Descartes, he resolved to go to Holland on purpose to see him. He did so, and found him in his retirement at Egmond. There, after conversing with him upon philosophical subjects some time, without making himself known, Descartes, who had read some of his works, told him, that “he did not doubt but he was the famous Sir Kenelm Digby!” “And if you, Sir,” replied the knight, were not the illustrious M. Descartes, I should not have come here on purpose to see you.” He is also said to have had many conferences afterwards with Descartes at Paris, where he spent the best part of the ensuing winter, and employed himself in digesting that philosophy, which he had been long meditating; and which he published in his own language, but with a licence or privilege from the French king, the year following. Their titles are, 1. “A Treatise of the Nature of Bodies.” 2. “A Treatise declaring the Operations and Nature of Man’s Soul, out of which the Immortality of reasonable Souls is evinced.” Both printed at Paris in 1644, and often reprinted at London. He published also, 3. “*Institutionum Peripateticarum Libri quinque, cum Appendice Theologica de Origine Mundi*, Paris, 1651:” which piece, joined to the two former, translated into Latin by J. L. together with a preface in the same language by Thomas Albius, that is, Thomas White, was printed at London in 4to. 1669.

After the king’s affairs were totally ruined, Sir Kenelm found himself under the necessity of returning into England, in order to compound for his estate. The parliament however, for reasons which will presently appear, did not judge it proper that he should remain here; and therefore not only ordered him to withdraw, but voted, that if he should afterwards at any time return, without leave of the house first obtained, he should lose both life and estate. Upon this he went again to France, where he was very kindly received by Henrietta Maria, queen dowager of England, to whom he had been for some time chancellor. He was sent by her not long after into Italy, and at first well received by Innocent X. but Wood says, behaved to the Pope so haughtily, that he quickly lost his good opinion; and adds further, that there was a suspicion of his being no faithful steward of the contributions raised in that part of the world for the assistance of the distressed Catholics in England. After Cromwell had assumed the supreme power, Sir Kenelm, who had then nothing to fear from the parliament, ventured to return home, and continued here a great part of 1655; when it has generally been supposed, that he was embarked in the great design of reconciling the Papists to the protector.

After some stay at Paris, he spent the summer of 1656 at Toulouse; where he conversed with several learned and ingenious men, to whom he communicated, not only mathematical, physical, and philosophical discoveries of his own, but also any thing of this nature



nature he received from his friends in different parts of Europe. Among these was a relation he had obtained of a city in Barbary under the king of Tripoli, which was said to be turned into stone in a very few hours, by a petrifying vapour out of the earth; that is, men, beasts, trees, houses, utensils, and the like, remaining all in the same posture, as children at their mothers' breasts, &c. He had this account from Fitton, an Englishman residing in Florence as library-keeper to the grand duke of Tuscany; and Fitton from the grand duke, who a little before had written to the bassa of Tripoli to know the truth. Sir Kenelm sent it to a friend in England; and it was at length inserted in the "*Mercurius Politicus*." This drew a very severe censure upon our author from the famous Henry Stubbes, who called him on that account, "*The Pliny of his age for lying*." However, we may say in his vindication, that accounts have been given of such a city by modern writers; and that these accounts are in some measure confirmed by a paper, delivered to Richard Waller, Esq; F. R. S. by Mr. Baker, who was the English consul at Tripoli, Nov. 12, 1713.

In 1657, we find him at Montpelier; whither he went, partly for the sake of his health, which began to be impaired by severe fits of the stone, and partly for the sake of enjoying the learned society of several ingenious persons, who had formed themselves into a kind of academy there. To these he read, in French, his "*Discourse of the Cure of Wounds by the Powder of Sympathy*." It was translated into English, and printed at London; and afterwards into Latin, and reprinted in 1669, with "*The Treatise of Bodies, &c.*" He spent the year 1658, and part of 1659, in the Lower Germany; and then returned to Paris, where we find him in 1660. He returned the year following to England, and was very well received at court; although the ministers were far from being ignorant of the irregularity of his conduct, and the attention he paid to Cromwell, while the king was in exile. It does not appear, however, that any other favour was shewn him, than seemed to be due to a man of letters. In the first settlement of the Royal Society, we find him appointed one of the council, by the title of Sir Kenelm Digby, knight, chancellor to our dear mother queen Mary. As long as his health permitted, he attended the meetings of this society; and assisted in the improvements that were then made in natural knowledge. One of his discourses, "*Concerning the Vegetation of Plants*," was printed in 1661; and it is the only genuine work of our author of which we have not spoken. Several pieces were attributed to him, which were published after his decease by one Hartman, who was his operator, and who put his name in the title-page, with a view of recommending compositions very unworthy of him to the public. It may be proper to observe in this place, that he translated from the Latin of Albertus Magnus, a piece, entitled, "*A Treatise of adhering*"

to God," which was printed at London in 1654; and that he had formed a design of collecting and publishing the works of Roger Bacon.

In 1665, his old distemper the stone increased upon him much, and brought him very low; which made him desirous, as it is said, of going to France. This however he did not live to accomplish, but died on his birth-day, June 11, that year; and was interred in a vault built at his own charge in Christ-Church within Newgate, London. It was built some years before for his wife Venetia, daughter and coheiress of Sir Edward Stanley, of Tongue-Castle in Shropshire; and over it was erected to her memory a noble monument of black marble, with her bust made of copper gilt; but this monument was destroyed by the fire of London in 1666. His library, which was justly esteemed a most valuable collection, had been transported into France at the first breaking out of the troubles, and improved there at a very considerable expence; but, as he was no subject of his most Christian majesty's, it became, according to that branch of the prerogative, which the French style "*Droit d'Aubain*," the property of the crown upon his decease. He left an only son, John Digby, Esq; who succeeded to the family estate. He had an elder son, Kenelm Digby, Esq; of great abilities and virtues; but this gentleman appearing in arms for Charles I. after that monarch was utterly incapable of making the least resistance, was slain at the battle of St. Neot's in Huntingdonshire, July, 7, 1648.

DIGBY (*LORD GEORGE*), an English nobleman of great parts, was son of John Digby, earl of Bristol, and born at Madrid in October 1612. In 1626, he was entered of Magdalen-College in Oxford; where he lived in great familiarity with the well-known Peter Heylin, and gave manifest proofs of those great endowments, for which he was afterwards so distinguished. In 1636, he was created M. A. there, just after Charles I. had left Oxford; where he had been splendidly entertained by the university, and particularly at St. John's-College, by Dr. Laud, afterwards archbishop of Canterbury. In the beginning of the long parliament, he was disaffected to the court, and appointed one of the committee to prepare a charge against the earl of Strafford, in 1640; but afterwards would not consent to the bill, "not only," as he said, "because he was unsatisfied in the matter of law, but for that he was more unsatisfied in the matter of fact." From that time he became a declared enemy to the parliament, and shewed his dislike of their proceedings in a warm speech against them, which he made at the passing of the bill of attainder against the said earl, in April 1641. This speech was condemned to be burnt, and himself, in June following, expelled the House of Commons. Jan. 1641-2, he went on a message from his majesty to Kingston upon Thames, to detain gentlemen there, with a coach and six horses. This then improved into a warlike appearance; and accordingly he was created



of high treason in parliament, upon pretence of his levying war at Kingston upon Thames. Finding what umbrage he had given to the parliament, and how odious they had made him to the people, he obtained leave, and a licence from his majesty, to transport himself into Holland; whence he wrote several letters to his friends, and one to the queen, which was carried by a perfidious confident to the parliament, and opened. In a secret expedition afterwards to the king, he was taken by one of the parliament's ships, and carried to Hull; but being in such a disguise that not his nearest relation could have known him, he brought himself off very dexterously by his artful management of the governor Sir John Hotham. In 1643, he was made one of the secretaries of state to the king, and high steward of the university of Oxford, in the room of William, lord Say. In the latter end of 1645, he went into Ireland, and exposed himself to great hazards of his life, for the service of the king: from thence he passed over to Jersey, where the prince of Wales was, and after that into France, in order to transact some important matters with the queen and cardinal Mazarine. Upon the death of the king, he was exempted from pardon by the parliament, and obliged to live in exile, till the restoration of Charles II. when he was restored to all he had lost, and made knight of the Garter. He became very active in public affairs, spoke frequently in parliament, and distinguished himself by his enmity to Clarendon while chancellor. He died at Chelsea, March 20, 1676, after succeeding his father as earl of Bristol.

Many of his speeches and letters are still extant, to be found in our historical collections. There are also letters of his to his cousin Sir Kenelm Digby against Popery, mentioned in the preceding article; yet afterwards he became a Papist himself; which, with several other inconsistencies in his character, has been severely censured.

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DIGBY (JOHN), earl of Bristol, and father of the lord George Digby, was by no means an inconsiderable man, though checked by the circumstances of his times from making so great a figure as his son. He was descended from an ancient family at Colehill in Warwickshire, and born in 1580. He was entered a commoner of Magdalen-College, Oxford, in 1595; and, the year following, distinguished himself as a poet by a copy of "Verses made upon the death of Sir Hen. Unton, of Wadley in Berks." Afterwards he travelled into France and Italy, and returned from thence perfectly accomplished: so that, soon falling under the notice of king James, he was admitted gentleman of the privy-chamber, and one of his majesty's carvers, in 1605. February following he received the honour of knighthood; and, in April 1611, was sent ambassador into Spain, as he was afterwards again in 1614. April 1616,

1616, he was admitted one of the king's privy-council, and vice-chamberlain of his majesty's household; and in 1618, was advanced to the dignity of a baron, by the title of Lord Digby, of Sherborne in Dorsetshire. In 1620, he was sent ambassador to the archduke Albert, and the year following to Ferdinand the emperor; as also to the duke of Bavaria. In 1622, he was sent ambassador extraordinary to Spain, concerning the marriage between prince Charles and Maria daughter of Philip III. and the same year was created earl of Bristol. Being attacked, after his return to England, by that overbearing man the duke of Buckingham, he repelled and worsted him; and thone greatly among the discontented in parliament. But the violences of that assembly soon disgusting him, he left them, and became a zealous adherer to the king and his cause; for which at length he suffered exile, and the loss of his estate. He died at Paris, Jan. 21, 1652-3.

He was the author of several works. Besides the verses above-mentioned, he composed other poems; one of which, an air for three voices, was set by H. Lawes, and published in his "Airs and Dialogues," at London in 1653. 1. "A Tract, wherein are set down those Motives and Ties of Religion, Oaths, Loyalty, and Gratitude, which obliged him to adhere unto the King in the late unhappy Wars in England." 2. "A Tract, wherein he vindicateth his Honour and Innocency from having in any kind deserved that injurious and merciless Censure, of being excepted from Pardon and Mercy either in Life or Fortunes." 3. "An Appendix to the first Tract." These two tracts, which have the general title of his "Apology," together with the appendix, and two of his speeches in parliament, were printed at Caen, in 1647, and reprinted in 1656. The first speech was upon May 20, 1642, "concerning an Accommodation of Peace and Union between the King and his two Houses of Parliament;" and the second was upon June 11 following, in vindication of it. There are also extant other speeches of his; one particularly "at the Council-Table at Oxford in 1642, in favour of the Continuance of the War with the Parliament." It was spoken after Edge-Hill fight, and published at London the same year. He also published at Caen, in 1647, "An Answer to the Declaration of the House of Commons, Feb. 11, 1648, against making any more Addresses to the King;" and dedicated it to his good countrymen of England, and fellow-subjects of Scotland and Ireland. Several letters of this lord are to be found in the "Cabala."

Besides these treatises in the political way, he was, in the earlier part of his life, the author of a work of a very different nature, namely, a translation of Peter du Moulin's book, entitled, "A Defence of the Catholic Faith, contained in the Book of King James against the Answer of N. Cocqfeteau, &c. 1610." He probably undertook this laborious and, as one should think, disagreeable task,



at the request of that pedantic and theological monarch; at least, with a view of currying favour with him. The dedication, however, to the king is not in his own name, but in that of J. Sandford, his chaplain.

DIGGES (LEONARD), an English gentleman famous for his mathematical learning, was descended from an ancient family, and born at Digges-Court in the parish of Barham in Kent; but we know not in what year. He was sent to University-College in Oxford, where he laid a good foundation of learning; and retiring from thence without a degree, prosecuted his studies, and composed the following works: namely, 1. "Tectonicum: briefly shewing the exact Measuring, and speedy Reckoning of all Manner of Lands, Squares, Timber, Stones, Steeples, &c. 1556," 4to. Augmented and published again by his son Thomas Digges, 1592, 4to; and reprinted there in 1647, 4to. 2. "A geometrical practical Treatise, named Pantometria, in three Books." This he left in MS. but, after his death, his son supplied such parts of it as were obscure and imperfect, and published it in 1591, folio; subjoining, "A Discourse geometrical of the five regular and platonical Bodies, containing sundry theoretical and practical Propositions, arising by mutual Conference of these Solids, Inscription, Circumscription, and Transformation." 3. "Prognostication everlasting of right good Effect: or, Choice Rules to judge the Weather by the Sun, Moon, and Stars, &c." 1555, 1556, and 1564, 4to. corrected and augmented by his son, with divers general tables, and many compendious rules, 1592. 4to. He died about 1574.

DIGGES (THOMAS), only son of Leonard Digges, after a liberal education, went and studied for some time at Oxford; and by the improvements he made there, and the instructions of his learned father, became one of the greatest mathematicians of his age. When queen Elizabeth sent some forces to assist the oppressed inhabitants of the Netherlands, Digges was appointed muster-master-general of them; by which he had an opportunity of becoming skilled in military affairs. Besides the revising, correcting, and enlarging some pieces of his father's already mentioned, he wrote and published the following learned works himself: namely, 1. "Alæ five scalæ Mathematicæ: or Mathematical Wings or Ladders, 1573," 4to. This book contains several demonstrations for finding the parallaxes of any comet, or other celestial body, with a correction of the errors in the use of the radius astronomicus. 2. "An arithmetical military Treatise, containing so much of Arithmetic as is necessary towards Military Discipline, 1579," 4to. 3. "A geometrical Treatise, named Stratiotics, requisite for the Perfection of Soldiers, 1579," 4to. This was begun by his father,

but



but finished by himself. They were both reprinted together in 1590, with several amendments and additions, under this title: "An arithmetical warlike Treatise, named *Stratoticos*, compendiously teaching the Science of Numbers, as well in Fractions as Integers, and so much of the Rules and Equations algebraical, and Art of Numbers cosſical, as are requisite for the Profession of a Souldier. Together with the Moderne militarie Discipline, Offices, Lawes, and Orders in every well-governed Campe and Armie, inviolably to be observed." At the end of this work there are two pieces; the first, entitled, "A briefe and true Report of the Proceedings of the Earle of Leycester, for the Reliefe of the Towne of Sluce, from his Arrival at Vliſhing, about the end of June 1587, untill the Surrenderie thereof 26 Julii next ensuing. Whereby it shall plainelie appear, his Excellencie was not in anie Fault for the Losse of that Towne;" the second, "A briefe Discourse what Orders were best for repulſing of foraine Forces, if at any Time they should invade us by sea in Kent, or elsewhere." 4. "A perfect Description of the celestial Orbs, according to the most ancient Doctrine of the Pythagoreans, &c." This was placed at the end of his father's "Prognostication everlasting, &c." printed in 1592, 4to. 5. "A humble Motive for Association to maintain the Religion established, 1601," 8vo. To which is added, his "Letter to the same Purpose to the Archbishops and Bishops of England." 6. "England's Defence: or, A Treatise concerning Invasion." This is a tract of the same nature with that printed at the end of his "*Stratoticos*," and called, "A briefe Discourse, &c." It was written in 1599, but not published till 1686. 7. "A Letter printed before Dr. John Dee's *Parallaticæ Commentationis praxeosque nucleus quidam*, 1573," 4to. Besides these and his "*Nova corpora*," he had by him several mathematical treatises ready for the press; which, by reason of law-suits and other avocations, he was hindered from publishing. He died in 1595, but we know not at what age. He married, and had sons and daughters; of which more will be said in the next article.

DIGGES (*Sir DUDLEY*), eldest son of Thomas Digges, just mentioned, was born in 1583; and entered a gentleman-commoner of University-College in Oxford, 1598. Having taken the degree of B. A. in 1601, he went and studied for some time at the inns of court; and then travelled beyond sea, having before received the honour of knighthood. After seeing and observing much, he returned home, and led a retired life, till 1618; when he was sent by James I. ambassador to the czar, or emperor of Russia. Two years after he was commissioned with Sir Maurice Abbot to go to Holland, in order to obtain the restitution of goods taken by the Dutch from some Englishmen in the East-Indies.



He was a member of the third parliament of James I. which met at Westminster Jan. 30, 1620-1; and was so little compliant with the court measures, as to be ranked among those whom the king called ill-tempered spirits. He was likewise a member of the first parliament of Charles I. in 1626; and not only joined with those eminent patriots, who were for bringing Villiers, duke of Buckingham to an account, but was indeed one of the chief managers in that affair, and so very active, that he was committed to the Tower, though soon released. He was again member of the third parliament of Charles I. in 1627-8, being one of the knights of the shire for Kent; but seemed to be more moderate in his opposition to the court, than he was in the two last, and voted for the dispatch of the subsidies. Nevertheless, when any attempts were made upon the liberties of his country, or the constitution of parliament, his spirits were roused, and he openly exerted them. In short, he was a man of such consequence, that the court thought it worth their while to gain him over; and accordingly they tempted him with the advantageous and honourable office of master of the Rolls, of which he had a reversionary grant Nov. 29, 1630, and became possessed of it April 20, 1636, upon the death of Sir Julius Cæsar. But he did not enjoy it quite three years; for he died March 8, 1638-9, and his death was reckoned among the public calamities of those times.

He was a worthy good man, and, as a certain writer says, "a great assertor of his country's liberty in the worst of times." He was the author of several performances in the literary way: 1. "A Defence of Trade: in a Letter to Sir Thomas Smith, Knt. Governor of the East-India Company, 1615," 4to. After his death, there was printed under his name, 2. "A Discourse concerning the Rights and Privileges of the Subject, in a Conference desired by the Lords, and had by a Committee of both Houses, April 3, 1628, 1642," 4to. 3. He made several speeches upon various occasions, inserted in "Rushworth's Collections" and "Ephemeris Parliamentaria." 4. He collected the letters that passed between the lord Burleigh, Sir Francis Walsingham, and others, about the intended marriages of queen Elizabeth with the duke of Anjou in 1570, and with the duke of Alençon in 1581. They were published in 1655, folio. The publisher, who signs himself A. H. says in the preface, that "this piece was never intended for the press, but had slept long amongst the papers of Sir Dudley Digges, a personage of known wisdom and integrity, and who understood well the value of this manuscript, which had nothing forged or suppositious in it."

Sir Dudley had a brother Thomas, and a son Dudley, who were both learned men and authors. His brother Thomas was educated in University-College, Oxford, took the degree of B. A. in 1606, removed to London; and then, travelling beyond sea, studied in foreign

foreign Universities: from whence returning a good scholar, and an accomplished person, he was created M. A. in 1626. He translated from Spanish into English "Gerardo, the Unfortunate Spaniard, 1622," 4to. written by Gonçalo de Cespedes: and, from Latin into English verse, "Claudian's Rape of Proserpine, 1617," 4to. He died in 1635, being accounted a good poet and orator; and a great master of the English, French, and Spanish languages.

His son Dudley, who was his third son, was also of University-College, Oxford, where he took the degree of B. A. in 1631-2; and the year after was elected fellow of All-Souls-College. He took a master's degree in 1635; and became a good poet and linguist, and a general scholar. He died in 1643; having distinguished himself only by the two following productions: 1. "An Answer to a printed Book entitled, Observations upon some of his Majesty's late Answers and Expresses, Oxon, 1642." 2. "The Unlawfulness of Subjects taking up Arms against their Sovereign in what Case soever, with Answers to all Objections, Lond. 1643," 4to.

DIGGES (WEST), was a celebrated comedian, formerly of the Haymarket, and for some time manager of the Edinburgh theatre. This gentleman is frequently spoken of in Mrs. Belamy's memoirs. He performed latterly in Dublin, and became useful to the Irish manager by giving him secret instructions; he was suddenly seized with a paralytic stroke, which rendered him incapable of following his profession. Necessity now obliged him to play the sycophant off the stage, and become entirely the manager's instrument: this procured him an allowance, but at the same time, the envy and ill-will of all the company. His first appearance upon the stage was at Dublin in 1749. He died at Cork in 1786.

DINOCRATES, a celebrated ancient architect of Macedonia, of whom several extraordinary things are related. He laid out the Mount Athos into the form of a man, in whose left hand he designed the walls of a great city, and all the rivers of the mount to flow into his right, and from thence into the sea. Alexander seemed pleased with his design, but, after some little debate about it, declined putting it in execution. However, he kept the architect, and took him into Egypt, where he employed him in marking out and building the city of Alexandria. Another memorable instance of Dinocrates's architectonic skill is his restoring, and building, in a more august and magnificent manner than before, the celebrated temple of Diana at Ephesus, after Herostratus, for the sake of immortalizing his name, had destroyed it by fire. A third instance, more extraordinary and wonderful than either of the former,



former, is related by Pliny in his "Natural History;" who tells us, that he had formed a scheme, by building the dome of the temple of Arsinoë at Alexandria of loadstone, to make her image all of iron hang in the middle of it, as if it were in the air. Dinocrates was commanded to do this by Ptolemy Philadelphus in honour of Arsinoë, who was his sister and his wife; but the king's death, and his own, hindered him from proceeding far, if at all, in the design.

DIO (CASSIUS), an ancient historian, known also by the surnames of Cocceius and Cocceianus, was born at Nicæa, a city of Bithynia, and flourished in the third century. His father Aprobianus, a man of consular dignity, was governor of Dalmatia, and some time after proconsul of Cilicia, under the emperors Trajan and Adrian. Dio was with his father in Cilicia; and from thence went to Rome, where he distinguished himself by public pleadings. From the reign of Commodus, he was a senator of Rome; was made prætor of the city under Pertinax; and raised at length to the consulship, which he held twice, and exercised the second time, jointly with the emperor Alexander Severus. He had passed through several great employments under the preceding emperors. Macrinus had made him governor of Pergamus and Smyrna: he commanded some time in Africa; and afterwards had the administration of Austria and Hungary, then called Pannonia, committed to him. He undertook the task of writing history, as he informs us himself, because he was admonished and commanded to do it by a vision from heaven; and he tells us also, that he spent ten years in collecting materials for it, and 12 more in composing it. His history began from the building of Rome, and proceeded to the reign of Alexander Severus. It was divided into 80 books, or eight decades; many of which are not now extant. The first 34 books are lost, with part of the 35th. The 25 following are preserved entire; but instead of the last 20, of which nothing more than fragments remain, we have only the Epitome, which Xiphilinus, a monk of Constantinople, has given of them. Photius observes, that he wrote his Roman history, as others had also done, not from the foundation of Rome only, but from the descent of Æneas into Italy; which he continued to the year of Rome 982, and of Christ 228, when, as we have observed, he was consul a second time with the emperor Alexander Severus. What we now have of it, begins with the expedition of Lucullus against Mithridates king of Pontus, about the year of Rome 684, and ends with the death of the emperor Claudius, about the year 806.

Dio obtained leave of the emperor Severus to retire to Nicæa, where he spent the latter part of his life; after the example of those animals, says La Mothe le Vayer, who always return to die  
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in their mansions. He is supposed to have been about 70 years old when he died; although the year of his death is not certainly known. His history was first printed at Paris 1548, by Robert Stephens, with only the Greek; but has often been reprinted since with a Latin translation by Xylander. Photius ranks the style of it amongst the most elevated: Dio seems, he says, to have imitated Thucydides, whom he follows, especially in his narratives and orations; but he has this advantage over him, that he cannot be reproached with obscurity. Besides his history, Suidas ascribes to him some other compositions; as, "The Life of the Philosopher Arrianus," "The Actions of Trajan," and certain "Itineraries." Raphael Volaterranus makes him also the author of three books, entitled, "De Principe," and some small treatises of morality.

DIO (CHRYSOSTOM), a celebrated orator and philosopher of antiquity, was born at Prusa, a city of Bithynia, and called Chrysostom on account of his eloquence. When he had gone through the studies of his juvenile years, and was almost grown a man, he travelled into Egypt and other countries in quest of knowledge. Afterwards, in the year 94, he fell under the cognizance of Domitian, for some liberties he allowed his tongue about a friend, whom that tyrannical emperor had put to death; and, this bringing his own life into danger, he banished himself, by the advice of an oracle he consulted, to the extremities of the Roman empire, among the Getes, the Mysians, and the Thracians, as he himself relates. On the death of Domitian, he put a stop to a great tumult among the soldiers by the force of his oratory: upon which he was recalled by Nerva, and was afterwards so dear to Trajan, that the emperor used to take him up in the same gilded litter or chariot in which he himself was carried. Photius says, that he was a man of a small and slender body, but of a great and noble mind. He was at first a sophist, but afterwards quitted that profession, and became a philosopher; following the Stoics, as far as he thought the Stoics followed nature and right reason. It is said, that he affected a prodigious severity of manners; and when he appeared in public, which was often, used to be clothed in the skin of a lion. How long he lived is not certain; but he tells us more than once, that he had reached old age. There are extant of his 80 orations and dissertations upon political, moral, and philosophical subjects; which are sufficient for us to form a judgment of the compliment which Synesius has paid him, when he says, that we may consider him either as an eagle or as a swan; that is, either as a philosopher or as an orator.

DIODATI (JOHN), a famous minister, and professor of theology at Geneva, was born at Lucca in 1579, and died at Geneva in 1652. He is distinguished by translations, 1. of "The Bible into



into Italian, with Notes, Geneva, 1607," 4to. The best edition at Geneva in 1641, folio. This is said to be more a paraphrase than a translation, and the notes rather divine meditations than critical reflections. 2. Of "The Bible into French, Geneva, 1644." 3. Of "Father Paul's History of the Council of Trent, into French."

**DIODORUS (SICULUS)**, an ancient historian, was born at Agyrium in Sicily, and flourished in the times of Julius Cæsar and Augustus. Diodorus says, in the beginning of his work which he calls an Historical Library, that he was no less than 30 years in writing it, in the capital of the world, viz. Rome; where he collected materials, which he could not have procured elsewhere. There are comprised in 40 books the most remarkable events which had happened in the world during the space of 1138 years; without reckoning what was comprehended in his six first books, of the more fabulous times, viz. of all which happened before the Trojan war. But, to the great grief of the curious, of the 40 books only 15 are now extant. The first five are entire, and give us an account of the fabulous times; and explain the antiquities and transactions of the Egyptians, Assyrians, Persians, Libyans, Grecians, and other nations, before the Trojan war. The five next are wanting. The 11th begins at Xerxes's expedition into Greece; from whence, to the end of the 20th, which brings the history down to the year of the world 3650, the work is entire; but the latter 20 are quite lost.

This historian was printed by Henry Stephens, at Paris, 1559, with the Greek only. Versions were afterwards made, one of the five first books by the Florentine Poggius, at the request of pope Nicholas V. and the rest have been translated since. The best edition of Diodorus is that in 2 vols. folio, printed at Amsterdam, 1743, "*Græcè & Latinè, cum Notis & Emendationibus variorum, curâ Petri Wesseling.*"

**DIOGENES (the Cynic)**, was born at Sinope, a city of Pontus; and was expelled from thence for coining false money; as was his father also, who was a banker. He retired to Athens, and prevailed on the philosopher Antisthenes to become his master. He not only submitted to the kind of life which was peculiar to the followers of that founder of the Cynics, but added new degrees of austerity to it. He ordered somebody to provide him a cell; but as that order was not speedily executed, he grew impatient, and lodged himself in a tub. He used to call himself a vagabond, who had neither house nor country, was obliged to beg, was ill clothed, and lived from hand to mouth: and yet he took as much pride in those things, as Alexander could in the conquest of the world. He looked down on all the world with scorn; he magisterially cen-

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fired all mankind, and thought himself unquestionably superior to all other philosophers.

Some persons have charged this philosopher with drunkenness; but certainly most injuriously. Far from being a drinker, he thought it strange, that they who are thirsty do not drink at the first spring they meet with, instead of hunting after choice wines; he thought them more unreasonable than brutes; and for his own part, he desired no other liquors to quench his thirst, than what nature provided for him in a river. Diogenes had a great presence of mind, and was therefore called by Plato "a mad Socrates." He spent a considerable part of his life at Corinth and Athens. He died at the former place, when he was about 90 years old: but authors are not agreed either as to the time or manner of his death. Some say, he died of an overflowing of the gall, occasioned by his eating a neat's-foot raw; others, that he suffocated himself by holding his breath; others, that he died of the bite of a dog; others, that he threw himself down a precipice; others, that he strangled himself. He shewed a strange indifference about being buried; notwithstanding he had an honourable funeral. He was interred near the gate of the isthmus; and his tomb adorned with a column, on which was placed a dog of marble. The inhabitants of Sinope erected also statutes of brass to the honour of this philosopher, their countryman.

Diogenes had some illustrious disciples, and wrote several books. What his religion was, or whether or no he had any, may well be disputed; but it is allowed, that his moral precepts were many of them very good. He preached against luxury, avarice, ambition, and the spirit of revenge, with all possible strength. He shewed the vanity of human occupations, from this reason principally, that we neglect to regulate our internal faculties and passions, while we spend all our time upon things external. It must not be dissembled, however, that he held some most admirable maxims; and the most exceptionable circumstance of his life, was his committing acts of carnality in the open view of the world. He used to argue thus, in the defence of them: It is no sin to dine, therefore it is no sin to dine in the streets. On this foundation he ate any where, and pretended his principle was to be extended to all natural wants; so that, as it was allowable to lie with a woman; he concluded there was no harm in lying with her publicly. Nay, he extended it, if history can be credited, even to unnatural wants; for he made no scruple to be guilty of self-pollution in the streets.

His manner of confuting the philosopher who denied the existence of motion, has been much admired: it was by rising from his seat and walking.

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DIOGENES (LAËRTIUS), so called from Laërtius, a town of Cilicia, where he is supposed to have been born, is an ancient  
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Greek author, who wrote ten books of the "Lives of the Philosophers," still extant. In what age he flourished, is not easy to determine. The oldest writers who mention him are Sopater Alexandrinus, who lived in the time of Constantine the Great, and Hesychius Milesius, who lived under Justinian. Diogenes often speaks in terms of approbation of Plutarch and Phavorinus; and therefore, as Plutarch lived under Trajan, and Phavorinus under Hadrian, it is certain that he could not flourish before the reigns of those emperors. Menage has fixed him to the time of Severus; that is, about the year of Christ 200; and from certain expressions in him some have fancied him to have been a Christian; but, as Menage observes, the immoderate praises he bestows upon Epicurus will not suffer us to believe this, but incline us rather to suppose that he was an Epicurean. He divided his "Lives" into books, and inscribed them to a learned lady of the Platonic school, as he himself intimates in his "Life of Plato." His books shew him to have been a man of universal reading; but as a writer he is very exceptionable, both as to the disposal and the defect of his materials.

There have been several editions of his "Lives of the Philosophers;" but the best is that printed in two volumes 4to. at Amsterdam, 1693. Besides this, Laërtius wrote a book of "Epigrams upon illustrious Men," called "Pammetrus," from its various kinds of metre: but this is not extant.

DIONIS (PETER), a French surgeon, and the first who demonstrated anatomical dissections and chirurgical operations, established by Lewis XIV. in the royal garden of plants. This ingenious person died in 1718, after having produced several works, which were well received in his own and foreign countries. The principal are, 1. "Un Cours d'Opérations de Chirurgie." 2. "L'Anatomie de l'Homme." This was translated by the Jesuit Parenniu into the language of the Tartars. 3. "Traité de la Maniere de secourir les Femmes dans les Accouchemens, &c."

DIONYSIUS (THE PERIEGETIC), an ancient poet and geographer, concerning whose person and affairs we have no certain information, but what we derive from the elder Pliny, who tells us, that "Dionysius was a native of Alexandria, and that he had the honour to be sent by Augustus, to survey the eastern part of the world, and to make reports and observations about its state and condition, for the use of the emperor's eldest son, who was at that time preparing an expedition into Armenia, Parthia, and Arabia." This passage, though seemingly explicit enough, has not been thought sufficient by the critics to determine the time when Dionysius lived, whether under the first Augustus Cæsar, or under some of the late emperors, who assumed his name: but Vossius  
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and others are of opinion, that the former is the emperor meant by Pliny. Dionysius wrote a great number of pieces, reckoned up by Suidas and his commentator Eustathius : but his “*Periegesis*,” or “*Survey of the World*,” is the only one we have remaining ; and it would be superfluous to say, that this is one of the most exact systems of ancient geography, when it has been already observed, that Pliny himself proposed it for his pattern.

DIONYSIUS (*HALICARNASSENSIS*), an historian and critic of antiquity, was born at Halicarnassus, a town in Caria ; which is also memorable for having produced Herodotus before him. He came to Rome soon after Augustus had put an end to the civil wars, which was about 30 years before Christ ; and continued there, as he himself relates, 22 years, learning the Latin tongue, and making all necessary provision for the design he had in hand of writing the Roman history. His history is entitled “*Of the Roman Antiquities*,” and was comprised in 20 books, of which only the 11 first are now extant. They conclude with the time when the consuls resumed the chief authority of the republic, after the government of the decemviri ; which happened 312 years after the foundation of Rome. The entire work extended to the beginning of the first Punic war, ending where Polybius begins his history, which is about 200 years later. The reputation of this historian stands very high on many accounts. As to what relates to chronology, all the critics have been apt to prefer him even to Livy himself : and Scaliger declares, in his “*Animadversions upon Eusebius*,” that we have no author remaining, who has so well observed the order of years. His style and diction are so clear and elegant, that many have thought him the best author to be studied by those who would attain a perfect knowledge of the Greek tongue.

Besides the “*Roman Antiquities*,” there are other writings of his extant, critical and rhetorical. His most admired piece in this way is “*De Structura Orationis*,” first printed by Aldus at Venice in the year 1508 : it has undergone several impressions since, with a Latin version joined to it ; but the last and best was that by Upton, printed at London in 1702. Several other little compositions of the same kind, still extant, shew him to have been a man of taste in the belles lettres, and of great critical exactness ; and nothing can more clearly convince us of the vast reputation and high authority he possessed at Rome among the learned, than Pompey’s singling him out to give a judgment of the first Greek historians, and especially of Herodotus and Xenophon.

DIONYSIUS (*AREOPAGITA*), was born at Athens, and educated there. He went afterwards to Heliopolis in Egypt ; where, if we may believe some writers of his life, he saw that



wonderful eclipse which happened at our Saviour's passion, and was urged by some extraordinary impulse to cry out, "Either God himself suffers, or condoles with him who does." At his return to Athens, he was elected into the court of Areopagus, from whence he derived his name of Areopagita. About the year 50, he embraced Christianity, and, as some say, was appointed first bishop of Athens by St. Paul; nay, was even consecrated by the hands of St. Paul. Of his conversion we have an account in Acts, ch. xvii. He is supposed to have suffered martyrdom; but whether under Domitian, Trajan, or Adrian, is not certain. We have nothing remaining under his name, but what there is the greatest reason to believe spurious.

DIONYSIUS (Bishop of Corinth), flourished under the reigns of Marcus Antoninus and Commodus; and is supposed to have suffered martyrdom about the year 178. We know little more of him, than what appears from some of his epistles, preserved by Eusebius: from which we learn, that he was not only very diligent in his pastoral care over the flock committed to him, but that he extended this care likewise to the inhabitants of all other countries and cities. He wrote a letter to the Lacedæmonians, in which he exhorts them to peace and concord: another to the Athenians, in which he recommends purity of faith and evangelical holiness: a third to the Nicomedians, to bid them beware of the heresy of Marcion: a fourth to the churches of Crete: a fifth to the churches of Pontus: a sixth to the Gnostians, in which he admonishes Pinytus, their bishop, not to impose too severely upon the brethren the heavy burden of continence, but to consider the frailties and infirmities of the flesh. He wrote also a seventh letter to the Romans, in which he mentions the famous epistle of Clemens to the Corinthians; which, as we learn from him, was wont at that time to be publicly read in their churches. But none of these letters are now extant.

DIONYSIUS (Bishop of Alexandria), was born a Heathen, and of an ancient and illustrious family. He was a diligent inquirer after truth, which he looked for in vain among the sects of philosophers; but at last found it in Christianity, in which he was probably confirmed by his preceptor Origen. He was made a presbyter of the church of Alexandria in 232; and, in 247, was raised to that see upon the death of Heracles. When the Decian persecution arose, he was seized by the soldiers and sent to Taposiris, a little town between Alexandria and Canopus; but he escaped without being hurt, of which there is a marvellous account in the fragments of one of his letters, which Eusebius has preserved. He did not come off so well under the Valerian persecution, which began in 257: for then he was forcibly hurried off in the midst



midst of a dangerous illness, and banished to Cephros, a most desert and uncultivated region of Libya, in which terrible situation he remained for three years. Afterwards, when Gallienus published an edict of toleration to the Christians, he returned to Alexandria, and applied himself diligently to the offices of his function, as well by converting Heathens, as by suppressing heretics. The Novatian heresy he laboured to put a stop to; he endeavoured to quiet the dispute, which was risen to some height, between Stephen and Cyprian, concerning the re-baptization of heretics: but he attempted both these things with Christian moderation and candor. For it must be acknowledged to his credit, that he seems to have possessed more of that spirit of gentleness and meekness, than was usually to be found in those primitive and zealous times. A little before his death he was called to a synod at Antioch, to defend the divinity of Jesus Christ against Paul of Samosata, who was bishop of Antioch: but he could not appear by reason of his great age and infirmities. He wrote a letter however to that church, in which he explained his own opinion of the matter, and refuted Paul: whom he thought so very blameable for advancing such an error, that he did not deign to salute him even by name. He died in the year 267; and, though his writings were very numerous, yet scarce any of them are come down to us, except some fragments preserved by Eusebius.

DIOPHANTUS (a celebrated mathematician of Alexandria), is reputed to have been the inventor of algebra. He wrote 13 books of arithmetic, which the astronomer Regiomontanus in his preface to "Alfraganus" tells us, are still preserved in MS. in the Vatican library. Six of these books, and one "de numeris multangulis," were first published at Basil by Xylander in 1575, but in a Latin version only, with the Greek scholia of Maximus Planudes upon the two first books, and observations of his own. The same books were afterwards published in Greek and Latin at Paris in 1621. When Diophantus lived, is not known. Some have placed him before Christ, and some after, in the reigns of Nero and the Antonines; but all with equal uncertainty. He seems to have been the same Diophantus with him who wrote the "Canon Astronomicus; which, Suidas tells us, was commented on by the celebrated Hypatia, the daughter of Theon of Alexandria: and his reputation appears to have been very high among the ancients, who made no scruple to rank him with Pythagoras and Euclid in mathematical learning. Meziriac, in his notes upon the fifth book "De Arithmetica," has collected, from Diophantus's epitaph in the "Anthologia," the following circumstances of his life: namely, that he was married when he was 33 years old, and had a son born five years after; that his son died when he was 42 years of age, and that his father did not survive him above four years: from  
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which it appears, that Diophantus was 84 years old when he died.

**DIOSCORIDES** (**PEDACIUS**), an eminent physician of Anaxarba, since called Cæsarea, in Cilicia, who flourished in the reign of Nero, and composed five books of the "*Materia Medica*." Besides these five books, there are a sixth and a seventh mentioned by Photius; but the genuineness of them is justly doubted, since Galen takes no notice of them at all, in several places where he could hardly be supposed to overlook them. There are also two other books "upon simple and compound medicines easy to be come at," which have been attributed to Dioscorides; but these are supposed to be spurious, though they seem to have borne his name when Ætius read them. The first edition of Dioscorides's works was published in Greek, by Aldus, at Venice, in 1499: they have often been published since, with versions and notes.

**DOBSON** (**WILLIAM**), an English painter, was born in London in 1610. Who first instructed him in the use of his pencil, is uncertain; but of this we are well assured, that he was put out early an apprentice to one Mr. Peake, a stationer and trader in pictures, with whom he served his time. Nature inclined him very powerfully to the practice of painting after the life; and, by his master's procurement, he had the advantage of copying many excellent pictures, especially some of Titian and Van Dyck. How much he was beholden to the latter, may easily be seen in all his works; no painter having ever come up so near to the perfection of that excellent master, as this happy imitator. He was also further indebted to the generosity of Van Dyck, in presenting him to Charles I. who took him into his immediate protection, kept him in Oxford all the while his majesty continued in that city, sat several times to him for his picture, and obliged the prince of Wales, prince Rupert, and most of the lords of his court, to do the like. He was a fair middle-sized man, of a ready wit, and pleasing conversation; was somewhat loose and irregular in his way of living; and, notwithstanding the opportunities he had of making his fortune, died poor at his house in St. Martin's-Lane, in 1647.

**DODART** (**DENYS**), physician of Lewis XIV. and member of the French academy of sciences, was born at Paris in 1634. Among other things, he is the author of a "*Statica Medicina Gallica*:" and he greatly cultivated the theory of insensible perspiration, treading closely in the steps of Sanctorius. He made the following experiment upon himself. Upon the first day of Lent 1677, he weighed 116 pounds and one ounce; after undergoing the discipline and abstinence of Lent, he weighed, on Easter-Eve,

no more than 107 pounds and 12 ounces. He lost during this season, therefore, eight pounds and five ounces. These attentions he is said to have continued for 33 years. He died in 1707, universally regretted. He was, says Fontenelle, of a most religious and serious character, yet not austere and sombrous. Guy Patin, who was as covetous of elogies, as he was prodigal of satire, called him “*monstrum sine vitio*,” a prodigy of wisdom and science without any defect.

Claude Dodart, his son, who was also first physician to the king, died at Paris in 1720, and left “*Notes sur l’Histoire Générale des Drogues, par Pierre Pomey*.”

DODD (*Dr. WILLIAM*), an ingenious divine, of curious but unfortunate memory, was born in 1729, at Bourne in Lincolnshire; of which place his father, being a clergyman, was vicar. Trained at a private school in classical learning, he was sent in 1745 to Clare-Hall in Cambridge: where he gave early proofs of parts and scholarship, and so early as in 1747 began to publish little pieces of poetry. He continued to make frequent publications in this light way, in which however there were always marks of sprightliness and ingenuity. Jan. 1749-50, he took the degree of B. A. with reputation; and that of master in 1757. Before he was in orders, he had begun and finished his selection of “*The Beauties of Shakspeare*,” which he published soon after in 2 vols. 12mo. and, in 1755, he published “*The Hymns of Callimachus, translated from the Greek into English Verse, &c.*” This work was dedicated to the duke of Newcastle, by the recommendation of Dr. Keene, bishop of Chester; who, having conceived a good opinion of Dodd at the university, was desirous of bringing him forward into the world.

In 1753, he received orders; and, being now settled in London, soon became a very popular and celebrated preacher. He obtained several lectureships; that of West-Ham and Bow, that of St. James’s, Garlickhithe, and that of St. Olave’s, Hart-Street: and he advanced his theological character greatly, by an almost uninterrupted publication of sermons and tracts of piety. For the same purpose also, he was very zealous in promoting and assisting at charitable institutions, and distinguished himself much in regard to the Magdalen-Hospital, which was opened in August 1758: he became preacher at the chapel of this charity, for which he was allowed yearly 100*l*. But, notwithstanding his attention to spiritual concerns, he was by no means negligent in cultivating his temporal interests. In 1759, he published in 2 vols. 12mo. “*Bishop Hall’s Meditations*,” and dedicated them to Miss Talbot, who lived in the family of archbishop Secker; and, on the honour the marquis of Granby acquired in Germany, addressed “*An Ode to the Marchioness*.” His dedication to Miss Talbot was some  
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how or other so worded, as unfortunately to miss its aim; for it gave such offence to the archbishop, that, after a warm epistolary expostulation, his grace insisted on the sheet being cancelled in all the remaining copies.—This lady was the author of two vols. of *Essays*, printed in 1772, and of other pieces; and died Jan. 9, 1770, in her 49th year.

Dr. Squire, who in 1760 was made bishop of St. David's, had published the year before a work, entitled, "*Indifference for Religion inexcusable*:" on the appearance of which, Dodd wrote a sonnet, and addressed it to the author, who was so well pleased with this mark of his attention, that in 1761 he made him his chaplain, and in 1763 procured for him a prebend of Brecon. He also puffed and flattered this bishop, who was of a humour to like it, in a paper called "*The Public Ledger*:" and he is also supposed to have defended the measures of administration, in some political pieces; from 1760 to 1767, he superintended and contributed largely to "*The Christian Magazine*," for which he received from the proprietors 100*l.* yearly. The truth is, Dodd's finances by no means answered his style and manner of living: they were indeed much too small for it; and this obliged him to recur to such methods of augmenting them. Happy, if he had never recurred to expedients worse than these!

Still, however, he preserved theological appearances; and he now meditated a design of publishing a large commentary on the Bible. In order to give the greater éclat to this undertaking, and draw the public attention upon it, it was announced, that lord Masham presented him with MSS. of Mr. Locke, found in his lordship's library at Oates; and that he had helps also from MSS. of lord Clarendon, Dr. Waterland, Gilbert West, and other celebrated men. He began to publish this commentary in 1765, in weekly and monthly numbers; and continued to publish it regularly, till it was completed in 3 vols. folio. It was dedicated to his patron bishop Squire, who, alas! died in May the year following, 1766; and was lamented (we believe very sincerely) by our commentator, in a funeral sermon dedicated to his widow. This year he took the degree of L L. D. at Cambridge, having been made a chaplain to the king some time before. His next publication was a volume of his poems, in 8vo. In 1769, he published a translation from the French of, "*Sermons preached before Lewis XV. during his Minority, by Massillon, Bp. of Clermont*." They were called "*Sermons on the Duties of the Great*," and inscribed to the prince of Wales. In 1771, he published "*Sermons to Young Men*," 3 vols. 12mo. These he dedicated to his pupils Charles Ernst and Philip Stanhope, now earl of Chesterfield: he became tutor to the latter, by the recommendation of bishop Squire to the late earl of Chesterfield.

In 1772, he was presented to the living of Hockley in Buck-  
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inghamshire: but what could such preferment as this avail? The habits of expence had gained a wonderful ascendancy over him: he was vain; he was pompous; which persons, emerging from low situations in life, are apt to be; and thus became involved and sinking under debts. To relieve himself, he was tempted to a step, which ruined him for ever with the public; and this was, to procure by indirect means the rectory of St. George's, Hanover-Square. On the preferment of Dr. Moss to the see of Bath and Wells, in 1774, that rectory fell to the disposal of the crown: upon which, Dodd caused an anonymous letter to be sent to lady Apsey, offering the sum of 3000*l.* if by her means he could be presented to the living. Alas! he was unfortunate in his woman: the letter was immediately communicated to the chancellor; and, after being traced to the sender, laid before the king. His name was ordered to be struck out of the list of chaplains: the press abounded with satire and invective: he was abused and ridiculed in the papers of the day: and, to crown the whole, the transaction became a subject of entertainment, in one of Foote's performances at the Haymarket.

Stung with shame, if not remorse, he decamped for a season; and went to his pupil, then at Geneva, who added to Hockliffe the living of Winge in the same county: but this availed nothing; his extravagance continued undiminished, and drove him to schemes, which covered him with infamy. He descended so low, as to become the editor of a newspaper, and is said to have attempted a disengagement from his debts by a commission of bankruptcy, in which however he failed. From this period every step led to complete his ruin. In the summer of 1776, he went to France; and, as if he had a mind to wanton in folly, paraded in a phaeton at the races on the plains of Sablons, tricked out in all the foppery of French attire. He returned in the beginning of winter, and proceeded to exercise his function as usual; particularly at the Magdalen chapel, where his last sermon was preached, Feb. 2, 1777. Two days after this, he signed a bond, which he had forged from his pupil lord Chesterfield, for the sum of 4200*l.* and, upon the credit of it, obtained a considerable sum of money: but, detection instantly following, he was committed to prison, tried and convicted at the Old-Bailey, Feb. 24, and executed at Tyburn June 27. The unusual distance between the pronouncing and executing of his sentence was owing to a doubt, for some time, respecting the admissibility of an evidence, whose testimony had been made use of to convict him.

His writings boast of great variety, consisting of 55 articles; chiefly upon subjects of religion and piety, and by no means without merit in their way. But certainly the most curious are, his "Thoughts in Prison, in five Parts, viz. The Imprisonment, The Retrospect, The Trial, Public Punishment, Futurity:" to which



are added, his Speech in Court before Sentence was pronounced on him," his "Last Prayer," written the night before his death, "The Convict's Address to his unhappy Brethren," and other "Miscellaneous Pieces."

This ill-fated man was married so early as April 1751, even before he was in orders, or had any certain means of supporting himself; his wife, though largely endowed with personal attractions, was said to be deficient in those of birth and fortune.

**DODDRIDGE** (Dr. PHILIP), an eminent Dissenting minister, was the son of Daniel Doddridge, an oilman in London, where he was born June 26, 1702. He was brought up in the early knowledge of religion by his pious parents; but was first initiated in the elements of the learned languages under one Mr. Stott, a minister, who taught a private school in London. In 1712, he was removed to Kingston upon Thames: and, about the time of his father's death, which happened in 1715, removed again to a private school at St. Alban's. Here he happily commenced an acquaintance with Dr. Samuel Clarke, minister of the Dissenting congregation there; who became not only the instructor of his youth in the principles of religion, but his guardian when a helpless orphan, and a generous and faithful friend in all his advancing years; for by his own and his friends contribution, he furnished him with means to pursue his studies. The duchess of Bedford, being informed of his circumstances, character, and strong inclination to learning, by his uncle Philip Doddridge, then steward to that noble family, made him an offer, that if he chose to be educated for the ministry of the church of England, and would go to either of its universities, she would support the expence of his education; and, if she should live till he had taken orders, would provide for him in the church. This proposal he received with the warmest gratitude, but in the most respectful manner declined it; as he could not then satisfy his conscience to comply with the terms of ministerial conformity.

Oct. 1719, he was placed under Mr. Jennings, who kept an academy at Kilworth in Leicestershire; and, during his studies at this place, he was noted for his diligence, serious spirit, and extraordinary care to improve his talents. He was first settled as a minister at Kilworth in that county, where he preached to a small congregation in an obscure village; but on Mr. Jennings's death, succeeded to his academy, and soon after was called to the care of a large Dissenting congregation at Northampton, where he carried his academy, and the number of his pupils increased. Here he spent the remainder of his life, which, being entirely employed in his closet, in his academy, and in his congregation, cannot be supposed to afford many incidents to gain the attention of the generality of readers. He died at Lisbon, where he



he went for the recovery of his health ; and his remains were interred in the burying-ground belonging to the British factory there. A handsome monument was erected to his memory in his meeting-house at Northampton, at the expence of the congregation : and an epitaph, by his friend Gilbert West, inscribed on it.

In 1730, he published, “ Free Thoughts on the most probable Means of reviving the Dissenting Interest ;” in 1742, a piece against “ Christianity not founded on Argument ;” and, in 1747, “ Some remarkable Passages in the Life of Colonel James Gardiner, who was slain by the Rebels at Preston-Pans, Sept. 21, 1745.” His other productions appertained to religion, and were chiefly of the practical kind : as, in 1732, “ Sermons on the Education of Children ;” in 1735, “ Sermons to Young People ;” in 1743, “ The Principles of the Christian Religion, in Verse, for Children and Youth ;” in 1736, “ Ten Sermons on the Power and Grace of Christ, and the Evidences of his glorious Gospel ;” in 1741, “ Practical Discourses on Regeneration ;” and, in 1745, another practical treatise, entitled, “ The Rise and Progress of Religion in the Soul, illustrated in a Course of serious and practical Addresses, suited to Persons of every Character and Circumstance, with a devout Meditation or Prayer added to each Chapter.” Dr. Watts had projected such a work as this last himself ; but, his growing infirmities preventing the execution, he recommended it to Dr. Doddridge, and, after it was finished, revised it as far as his health would permit.

After the decease of Dr. Doddridge, his lesser pieces have been reprinted, in three small volumes ; but his capital work, and which he had been preparing from his entrance on the ministry, was, “ The Family Expofitor, containing a Version and Paraphrase of the New Testament, with critical Notes, and a practical Improvement of each Section,” in 6 vols. 4to. He also revised the works of Abp. Leighton, which were printed at Edinburgh, 1748, in 3 vols. 8vo.

DODSLEY (ROBERT), a late eminent bookseller and ingenious writer, was born at Mansfield in Nottinghamshire, 1703. His first setting out in life was in a servile station (footman to the honourable Mrs. Lowther) from which, however, his abilities very soon raised him ; for, having written “ The Toyshop,” and that piece being shewn to Mr. Pope, the delicacy of satire which is conspicuous in it, though clothed with the greatest simplicity of design, so strongly recommended its author to the notice of that celebrated poet, that he continued from that time to the day of his death a warm friend and zealous patron to Mr. Dodsley ; and although he had himself no connection with the theatres, yet procured him such an interest as insured its being immediately brought on the stage, where it met with the success it merited : as did also a farce called “ The King and Miller of Mansfield,” which made



its appearance in the ensuing year, viz. 1736. From the success of these pieces he entered into the business of a bookseller, which of all others has the closest connection with; and the most immediate dependance on, persons of genius and literature. In this station, Mr. Pope's recommendation, and his own merit, soon obtained him not only the countenance of persons of the first abilities, but also of those of the first rank, and in a few years raised him to great eminence in his profession, in which he was almost, if not altogether, at the head. Yet, neither in this capacity, nor in that of a writer, had success any improper effect on him. In one light he preserved the strictest integrity, in the other the most becoming humility. Mindful of the early encouragement his own talents met with, he was ever ready to give the same opportunity of advancement to those of others, and has on many occasions been not only the publisher but the patron of genius. But there is no circumstance which adds more lustre to his character, than the grateful remembrance he retained, and ever expressed, to the memory of those to whom he owed the obligation of his first being taken notice of in life.

Mr. Doddsley by his profession acquired a very handsome fortune, with which he retired from business before his death, which happened Sept. 25, 1764, at the house of his friend Mr. Spence, at Durham. He wrote six dramatic pieces, and besides these, he published in his life-time a little collection of his own works in one volume 8vo. under the modest title of "Trifles, 1745," and a poem of considerable length, entitled, "Public Virtue, 1754," 4to. A second volume of "Trifles" was collected after his death, consisting of 1. "Cleone;" 2. "Melpomene, or the Regions of Terror and Pity, an Ode;" 3. "Agriculture, a Poem;" and 4. "The Œconomy of Human Life."

Mr. Doddsley also executed two works of great service to the cause of genius, as they are the means of preserving pieces of merit, that might otherwise sink into oblivion, viz. the publication of "A Collection of Poems by different eminent Hands," in six vols. 12mo. and "A Collection of Plays by old Authors," in 12 vols. of the same size. After a life spent in the exercise of every social duty, he fell a martyr to the gout, and was buried in the abbey church-yard at Durham, with an inscription on his tombstone.

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**DODSWORTH (ROGER)**, son of Matthew Dodsworth, registerer of York cathedral, and chancellor to archbishop Matthews, was born July 24, 1585, at Newton-Grange, in the parish of St. Oswald, in Rydale, Yorkshire; he was a man of wonderful industry, but less judgment: always collecting and transcribing, but never published any thing. He was esteemed as an indefatigable collector of the antiquities of York, who undertook and executed

executed a work, which, to the antiquaries of the present age, would have been the stone of Tydides. 122 Volumes of his own writing, besides original MSS. which he had obtained from several hands, making all together 162 volumes, folio, now lodged in that grand repository of our ancient muniments the Bodleian-Library at Oxford, are lasting memorials what this country owes to him, as the two volumes of the “*Monasticon*” (which though published under his and Dugdale’s names conjointly, were both collected and written totally by him) will immortalize that extensive industry which has laid the whole kingdom under obligation. The patronage of General Fairfax preserved this treasure, and bequeathed it to the library where it is now lodged. Fairfax preserved also the fine windows of York cathedral; and when St. Mary’s tower, in which were lodged innumerable records, both public and private, relating to the northern parts, was blown up during the siege of York, he gave money to the soldiers who could save any scattered papers, many of which are now at Oxford; though Dodsworth had transcribed and abridged the greatest part before. Fairfax allowed Dodsworth a yearly salary to preserve the inscriptions in churches.

Fairfax died in 1671; his nephew Henry Fairfax, Dean of Norwich, gave Roger Dodsworth’s 160 volumes of collections to the university of Oxford; but the MSS. were not brought thither till 1673, and then in wet weather, when Wood with much difficulty obtained leave of the vice-chancellor to have them brought into the muniment-room in the school-tower, and was a month drying them on the leads. Dodsworth died in August 1654, and was buried at Rufford, Lancashire.

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DODWELL (HENRY), a most learned man, was born at Dublin, in October 1641; yet, though his birth happened in Ireland, was descended from parents of English extraction. His grandfather was a clergyman, and his father a soldier; his mother was daughter to Sir Francis Slingsby, uncle to that Sir Henry Slingsby, who was beheaded by Cromwell in 1658, for being concerned in a plot against him. In the first six years of his life, he was confined with his mother within the city of Dublin, on account of the Irish rebellion; where, though they enjoyed security, yet they received no advantage from an estate they had at Connaught, it being possessed by the rebels. In 1648, his parents brought him to England; and after some stay at London, went to York, and placed him at a free-school, where he continued five years, and laid the foundation of that great learning which he afterwards acquired. His father, after having settled him and his mother at York, went to Ireland to look after his estate, but died of the plague at Waterford; and his mother, going thither for the same purpose, fell into a consumption, of which she died, in her brother Sir Henry Slingsby’s



Slingsby's house. By the loss of his parents, he was reduced to such necessities, that he was obliged to use charcoal, because he had not wherewithal to buy pens and ink; and he suffered very much, by reason of his board not being regularly paid. He continued in this miserable condition till 1654; when his uncle, Mr. Henry Dodwell, rector of Newborn and Hemley in Suffolk, sent for him, discharged his debts, and not only assisted, but perfected him in his studies. With him he remained a year, and was then sent to Dublin, where he was at school a year longer. In 1656, he was admitted into Trinity-College of that city, under the learned Dr. John Stearne; and of this college was successively chosen scholar and fellow: but in 1666, he quitted his fellowship, in order to avoid going into holy orders, as the statutes of his college required. The famous bishop Jeremy Taylor offered to use his interest for procuring a dispensation of the statute; but Dodwell refused to accept of this, lest it should be an ill precedent, and of bad consequence afterwards to the college.

He came over to England in 1666; and resided at Oxford, for the sake of the public library. From thence he returned to his native country for a time; and, in 1672, published a posthumous treatise of his tutor Dr. Stearne, entitled, "*De Obstinatione: opus posthumum, pietatem Christiano-Stoicam scholastico more suadens.*" By *Obstinatione*, Dr. Stearne meant "firmness, or the not sinking under adversities and misfortunes." Dodwell was not content with barely publishing this work, according to the request of his tutor a little before his death; but he wrote a preface to it, which he calls "*Prolegomena Apologetica, de usu dogmatum Philosophicorum, &c.*" wherein he apologizes for his tutor, who, by quoting so often in that book, and setting a high value upon, the writings and maxims of the heathen philosophers, particularly the Stoics, might seem to some to depreciate the Holy Scriptures. In 1673, he wrote a preface, without his name, to a book, entitled, "*An Introduction to a devout Life,*" by Francis de Sales, the last bishop and prince of Geneva; which was published at Dublin in English this same year, in 12mo. From this time he began to present the world with productions of his own; which, being exceedingly numerous, we will not intermix with our account of his life, but, for the sake of method and clearness, place in regular order at the end of it. In 1674, he came over to England, and settled in London; where he soon became acquainted with many learned men, particularly in 1675, with Lloyd, afterwards successively bishop of St. Asaph, Litchfield and Coventry, and Worcester. The friendship and intimacy he contracted with that eminent divine was so great, that he attended him to Holland, when he was appointed chaplain to the princess of Orange. April 1688, he was elected, by the university of Oxford, Camden's professor of history, in his absence, and without his knowledge or application; and, in May,

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was incorporated M. A. *théré*. But this employment he did not hold long; being deprived of it Nov. 1691, for refusing to take the oaths of allegiance to king William and queen Mary.

After he lost his professorship, he continued for some time at Oxford; and then retired to Cookham, a village near Maidenhead in Berkshire. When their majesties had nominated bishops to fill the sees of those who would not acknowledge their authority, he separated from the church of England; considering the new bishops, and those who joined them, as nothing better than schismatics. While he resided at Cookham, he became acquainted with Mr. Francis Cherry, of Shottesbrooke; for the sake of whose conversation he removed thither, where he spent the remainder of his life. About this time, having lost one or more of the Dodwells, his nephews, whom he designed for his heirs, he married the daughter of a person in whose house he had lodged at Cookham. His marriage was in June 1694; and it proved a very fruitful one, for he had ten children, six of whom survived him. In 1705, observing that the deprived bishops were reduced to a small number, he entertained thoughts of joining himself to the church again; which, as we shall see presently, occasioned him to write some pamphlets; but he did not stir in good earnest about it till Jan. 1710-11. Then, upon the death of Lloyd, the deprived bishop of Norwich, he, with some other friends, wrote to Kenn, of Bath and Wells, the only surviving deprived bishop, to know whether he challenged their subjection? Kenn returned for answer, that he did not; and desired, that the breach might be closed by their joining with the bishops possessed of their sees. Accordingly, Dodwell joined from that time in communion with the church. This learned and pious man, after a very studious and ascetic life, died at Shottesbrooke, June 7, 1711, in his 70th year.

After the publication of Dr. Stearne's book above-mentioned, his first work was, 1. "Two Letters of Advice; one, for the Susception of holy Orders: the other, for Studies theological, 1672." The first of these letters was written for the use of a son of bishop Lesley, a brother of the well-known Mr. Charles Lesley, for whom our author always entertained the highest esteem. 2. "Some Considerations of present Concernment: how far the Romanists may be trusted by Princes of another Persuasion, 1675," 8vo. This book was written on occasion of the "Controversial Letters," and the "Irish Remonstrance; which occasioned a kind of schism among the Irish Papists. 3. "Two short Discourses against the Romanists. The first, An Account of the fundamental Principle of Popery, and of the Insufficiency of the Proofs which they have for it: the second, An Answer to six Queries proposed to a Gentlewoman of the Church of England by an Emissary of the Church of Rome, 1676," 12mo. 4. "Separation of Churches from Episcopal Government, as practised by the present Nonconformists, proved schismatical, from such Principles as are least controverted,



controverted, and do withal most popularly explain the Sinfulness and Mischief of Schism, 1679," 4to. This was occasioned by an answer to a sermon of Sharpe, afterwards archbishop of York; but, being animadverted upon by R. Baxter, was vindicated by Dodwell, in, 5. "A Reply to Mr. Baxter's pretended Confutation of a Book, entitled, Separation of Churches, &c. To which were added, Three Letters to Mr. Baxter, written in the Year 1673, concerning the Possibility of Discipline under a Diocesan Government, 1681," 8vo. This year also he added, to the second edition of his "Two Letters of Advice," 6. "A Discourse concerning the Phœnician History of Sanchoniathon;" in which he is of opinion, that, after the history of Moses had been translated into Greek, and so made common to the learned men of the neighbouring nations, they endeavoured to rival it by pretended antiquities of their own, that they might not seem inferior to the Jews in point of antiquity; and that Philo Biblius was the forger or contriver of that history under the name of Sanchoniathon. 7. "Dissertationes Cyprianicæ; 1682." They were occasioned by Fell, bishop of Oxford, who desired our author to write observations on St. Cyprian, when he was about publishing his edition of that father. His dissertation was professedly attacked by father Thierry Ruinart, a Benedictine, in the general preface to his "Acta primorum Martyrum, &c." printed at Paris in 1689, 4to. Four letters, published by Mr. Nelson in 1713, passed between bishop Burnet and our author, on this subject; wherein the bishop treated him in a severe manner: Dodwell never vindicated this dissertation against these adversaries. 8. "A Discourse concerning the one Altar, and the one Priesthood, insisted on by the Ancients in their Disputes against Schism, 1683," 8vo. 9. "A Dissertation on a Passage of the Treatise, commonly ascribed to Lactantius, De mortibus Persecutorum, printed at the End of that Author, by T. Spark, M. A. at Oxford, 1684," 8vo. 10. "De jure Laicorum Sacerdotali, 1686, 8vo." It was written by way of answer to Grotius's dissertation, "De cœnæ Administratione ubi Pastores non sunt, &c." which was translated about this time by Mr. William Baxter the antiquary, and published under the title of "Anti-Dodwellism." 11. "The Posthumous Latin Works of Pearson, bishop of Chester;" to which he added a dissertation of his own, "Concerning the Succession of the Bishops of Rome, 1688," 4to. 12. "Dissertationes in Irenæum, 1689," 8vo. He has subjoined to them a fragment of Philippus Sidetes "de Catechistarum Alexandrinorum successione." At the end there is a chronological table. When king William and queen Mary had suspended those bishops who would not take the oaths, he published, 13. "A cautionary Discourse of Schism, with a particular Regard to the Case of the Bishops who are suspended for refusing to take the new Oath:" and, when those bishops were

were actually deprived, he published, 14. "A Vindication of them, 1692, 4to. This work was in answer to a book written by Dr. Hody; who, replying to Dodwell, drew from him, 15. "A Defence of the Vindication of the deprived Bishops, 1695," 4to. To which he put a preface, suppressed then, but afterwards printed with this title, "The Doctrine of the Church of England, concerning the Independency of the Clergy on the Lay-Power, as to those Rights of theirs which are purely spiritual, reconciled with our Oath of Supremacy, and the Lay-Deprivations of the Popish Bishops in the Beginning of the Reformation." 16. "His Camdenian lectures, in Latin, read at Oxford. They are upon the "Historiæ Augustæ scriptores:" their title is, "Prælectiones Academicæ in Schola Rhetorices Camdenianæ, 1692, 8vo. 17. "An Invitation to Gentlemen to acquaint themselves with ancient History:" being a preface to Degory Wheare's "Method of reading History," translated into English by Mr. Bohun, 1694, 8vo. In 1696, he drew up, 18. "The Annals of Thucydides and Xenophon," to accompany the editions of those two authors by Hudson and Wells. They were reprinted at Oxford in 1702, 4to. 19. "Annales Velleïani, Quintilianei, Statiani, 1698," 8vo. At the end of these "Annals," is an appendix concerning Julius Cæsar, who digested Cæsar's "Commentaries," and concerning Commodianus, in two dissertations addressed to the most learned Grævius, with whom he held a correspondence by letters. 20. He wrote "An Account of the Geographi Minores," which was printed with those authors, as they were severally published by Dr. Hudson. 21. "De Veteribus Græcorum Romanorumque Cyclis, obiterque de Cyclo Judæorum, ætate Christi, Dissertationes decem, cum Tabulis necessariis, 1701," 4to. Dr. Edmund Halley wrote an account of this book, in a letter to Robert Nelson, Esq. printed in 1715, 8vo. and subjoined to Mr. Brokesby's "Life of Mr. Dodwell;" in which he styles it "a most excellent one, the most elaborate of all our author's pieces, and which seems to have been the work of the greatest part of his life." He published some smaller pieces about the same time; as, 22. "An Apology for Tully's philosophical Writings," which was prefixed to Parker's translation of his book "De Finibus." 23. "A Treatise concerning the Lawfulness of Church Music in holy Offices." 24. A piece or two of a chronological and critical kind, printed in the first volume of Grabe's "Spicilegium." 25. "A Discourse concerning the Obligation to marry within the true Communion, following from their style of being called a holy Seed," annexed to Mr. Lelley's Discourse on the same subject: and, 26. "A Letter in Answer to Toland;" who, in his "Amyntor," had quoted a long passage out of his "Dissertations upon Irenæus," by which he would make Dodwell concur with him in weakening the authority of the Holy Scriptures, and representing the canon of the New



Testament as precarious and ill-grounded. This letter was published in 1701, in the second edition of "The Canon of the New Testament vindicated, against Mr. Toland," by J. Richardson, B. D. 27. "A Letter concerning the Immortality of the Soul, against Mr. Henry Layton's Hypothesis, 1703," 4to. and 28. "A Letter to Dr. Tillotson about Schism," 8vo. written in 1691. 29. "Chronology of Dionysius Halicarnassensis," in the Oxford edition of that historian, by Dr. Hudson, 1704. 30. "Exercitationes duæ: prima de Ætate Phalaridis, secunda de Ætate Pythagoræ Philosophi." 31. "De nupero Schismate Anglicano Parænesis ad Exteros, &c. 1704," 8vo. When a bill for preventing occasional conformity was depending in parliament, he wrote a treatise, entitled, 32. "Occasional Communion fundamentally destructive of the Discipline of the primitive Catholic Church, and contrary to the Doctrine of the latest Scriptures concerning Church Communion, 1705," 8vo. And observing, about the same time, that the deprived bishops were reduced to a small number, he wrote, 33. "A Case in View considered, in a Discourse, proving that, in case our present invalidly-deprived Fathers shall leave all their Sees vacant either by Death or Resignation, we shall not then be obliged to keep up our Separation from those Bishops who are as yet involved in the Guilt of the present unhappy Schism, 1705," 8vo. 34. "A further Prospect of the Case in View, in Answer to some new Objections not then considered, 1707," 8vo. 35. "An Epistolary Discourse, proving from the Scriptures and the first Fathers, that the Soul is a Principle naturally mortal; but immortalized actually by the pleasure of God, to Punishment or Reward, by its Union with the divine baptismal Spirit. Wherein is proved, that none have the Power of giving this divine immortalizing Spirit, since the Apostles, but only the Bishops, 1706," 8vo. At the end of the preface is a dissertation, to prove, that "Sacerdotal absolution is necessary for the remission of sins, even of those who are truly penitent." This work gave great offence, and was roundly attacked by several writers; Chishull, Norris, and Clarke, in particular. The controversy between Clarke and Collins upon the soul's immortality, occasioned by this book, is well known. Dodwell vindicated himself, in the three following pieces: 36. "A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit, in two Parts: first, against the Charge of favouring Impiety; secondly, against the Charge of favouring Heresy. In the former is inserted a Digression, proving, that the Collection of the Code of the Four Gospels in Trajan's Time is no way derogatory to the sufficient Attestation of them, 1707," 8vo. 37. "The Scripture Account of the eternal Rewards or Punishments of all that hear of the Gospel, without an Immortality necessarily resulting from the Nature of Souls themselves, that are concerned in those Rewards

or Punishments. Shewing particularly, first, how much of this Account was discovered by the best Philosophers. Secondly, how far the Accounts of those were corrected and improved by the Hellenistical Jews, assisted by the Revelations of the Old Testament: thirdly, how far the Discoveries afore-mentioned were improved by the Revelation of the Gospel. Wherein the Testimonies also of St. Iræneus and Tertullian are occasionally considered, 1708," 8vo. 38. "The Natural Mortality of Human Souls clearly demonstrated from the Holy Scriptures, and the concurrent Testimonies of the Primitive Writers: being an Explication of a famous Passage in the Dialogue of Justin Martyr with Tryphon, concerning the Soul's Immortality. With an Appendix, consisting of A Letter to Mr. Norris; and an Expostulation upon the late Insults of Mr. Clarke and Mr. Chishull, 1708," 8vo. When Dodwell joined himself to the church again, upon the deaths of the deprived bishops, some of his friends and party refused it. This greatly troubled him, and occasioned him to write, 39. "The Case in View now in Fact: proving, that the Continuance of a separate Communion, without Substitutes in any of the late invalidly-deprived Sees, since the Death of William, late Lord Bishop of Norwich, is schismatical. With an Appendix, proving, that our late invalidly-deprived Fathers had no Right to substitute Successors, who might legitimate the Separation, after that the Schism had been concluded by the Decease of the last Survivor of those same Fathers, 1711," 8vo. 40. A Discourse concerning the Use of Incense in divine Offices: proving it an Innovation, &c. 1711," 8vo. 41. "Julii Vitalis Epitaphium cum Notis Henrici Dodwelli, & Commentario G. Musgrave. Accedit Dodwelli Epistola ad cl. Goezium de Puteolana & Bajana Inscriptionibus, 1711," 8vo. This epitaph of Julius Vitalis, on which Dodwell wrote notes, was found at Bath, and published by Hearne, at the end of his edition of king Ælfred's life by Sir John Spelman. The letter to Mr. Goetz, professor at Leipfick, was written by Dodwell in 1700, being an explication of an inscription on Memminus Calistus, found at Puteoli; and on another found at Baïæ. 42. "De Ætate & Patria Dionysii Periegetæ," 1710. 8vo. 43. "De Parma Equestri Woodwardiana Dissertatio, &c." This dissertation he was prevented by death from finishing: it was published by Hearne in 1713, 8vo. Mr. Brakesby speaks of some other pieces of his; and Hearne informs us, of a Latin "Dissertation upon a Fragment supposed to be Livy's," in his notes on the sixth book of that author: but, as these were never published, there is no occasion to insist upon them.

DOGGET (THOMAS), an author and an actor, was born in Castle-Street, Dublin, and made his first theatrical attempt on the stage of that metropolis; but not meeting with the encourage-



ment there that his merit undoubtedly deserved, he came over to England, and entered himself in a travelling company, but from thence very soon was removed to London, and established in Drury-Lane and Lincoln's-Inn-Fields theatres, where he was universally liked in every character he performed, but shone in none more conspicuously than those of Fondlewife in "The Old Batchelor," and Ben in "Love for Love," which Mr. Congreve, with whom he was a very great favourite, wrote in some measure with a view to his manner of acting.

In a few years after he removed to Drury-Lane theatre, where he became joint manager with Wilks and Cibber, in which situation he continued, till on a disgust he took in the year 1712, at Mr. Booth's being forced on them as a sharer in the management, he threw up his part in the property of the theatre, though it was looked on to have been worth 1000*l.* per annum. He had, however, by his frugality, saved a competent fortune to render him easy for the remainder of his life, with which he retired from the hurry of business in the very meridian of his reputation. As an actor he had great merit, and his contemporary Cibber informs us that he was the most original, and the strictest observer of nature, of any actor of his time. His manner, though borrowed from none, frequently served for a model to many; and he possessed that peculiar art which so very few performers are masters of, viz. the arriving at the perfectly ridiculous, without stepping into the least impropriety to attain it. And so extremely careful and skilful was he in the dressing of his characters to the greatest exactness of propriety, that the least article of what he wore seemed in some measure to speak and mark the different humour he presented; a necessary care in a comedian, in which many performers are but too remiss. He died Sept. 22, 1721.

Dogget, in his political principles, was a "Whig up to the head and ears;" and so strictly was he attached to the interests of the house of Hanover, that he never let slip any occasion that presented itself of demonstrating his sentiments in that respect. One instance among others is well known, which is, that the year after George I. came to the throne, this performer gave a waterman's coat and silver badge, to be rowed for by six watermen, on the 1st day of August, being the anniversary of that king's accession to the throne. And at his death bequeathed a certain sum of money, the interest of which was to be appropriated annually, for ever, to the purchase of a like coat and badge, to be rowed for in honour of that day. Which ceremony is every year performed on the 1st of August, the claimants setting out on a signal given at that time of the tide when the current is strongest against them, and rowing from the Old Swan near London-Bridge, to the White Swan at Chelsea.

As a writer, Dogget has left behind him only one comedy, which has not been performed in its original state for many years, entitled, "The Country Wake. C. 1696," 4to. It has been altered however into a ballad farce, which frequently makes its appearance under the title of, "Flora: or, Hob in the Well."

DOLET (STEPHEN), a very learned man, and memorable for being burnt at Paris for his opinions in religion, was born at Orleans in 1508. He applied himself to reform the French language, and polish it from the barbarity with which it was incruited; nay, what is more, as Baillet tells us, he thought himself destined by Heaven to this task, and set himself to compose some treatises on the matter; but the public, it seems, was not disposed to listen to his pretended vocation. He wrote some Latin and French verses, which in Bayle's judgment are not amiss; for as to the severity and contempt with which Julius Scaliger treated him and his poetry, it has no weight with Bayle, who imputes it to a private motive of resentment, which Scaliger had conceived against Dolet, for interfering with him in defending the Ciceronians against the ridicule of Erasmus. Dolet's attempts to promote good literature gained him a great share in the affection of Castellan, who was a very learned prelate, and much beloved by Francis I. whose natural son, by the way, Dolet is said to have been; though Bayle is of opinion, that Francis was too young, when Dolet was born, to have been his father. We must not forget to observe, that Dolet, though a learned man and an author, was in the mean time a printer and bookseller at Lyons, and printed some of his own writings. He would have printed the French translation of most of Plato's works, which he himself had made, if he had lived; this translation however he must have made from the Latin, which he understood well, and not from the Greek, which he is said not to have understood at all. The first time he was imprisoned for religion, his friend Castellan interceded for him, and got him released, upon his promising to be a good Catholic. But Dolet relapsing into his former licentious way, nobody durst appear for him when he was imprisoned the second time: so that, being abandoned to the fury of the inquisitors; he was condemned to be burnt to death for atheism, and not for Lutheranism as some have declared: this punishment he underwent August 3, 1546, which was the day of his nativity. A letter was published by Almeyloen, in his "*Amœnitates Theologico-Philologicae*," printed at Amsterdam in 1694, which testifies, that Dolet recommended himself to the holy Virgin, and to St. Stephen, a little before he was strangled; but these kind of testimonies are much to be suspected.

DOMAT (JOHN), a French lawyer, was born of a good family at Clermont in Auvergne, in 1625. Father Sirmond, who  
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was his great uncle, had the care of his education, and sent him to the college at Paris, where he learned the Latin, Greek, Italian, and Spanish tongues, applied himself to the study of philosophy and the belles lettres, and made himself a competent master in the mathematics. Afterwards he went to study the law, and to take his degrees at Bourges, where the professor Emerville made him an offer of a doctor's hood, though he was but 20 years of age. Upon his return from Bourges, he attended the bar of the high court of judicature at Clermont, and began to plead with extraordinary success. In 1648, he married a wife, by whom he had thirteen children. Three years before, he had been made advocate to the king, in the high court of Clermont; which place he filled for thirty years with such an uncommon reputation for integrity as well as ability, that he became arbiter, as it were, of all the great affairs of the province. The confusion which he had observed in the laws, put him upon forming a design of reducing them to their natural order. He drew up a plan for this purpose, and communicated it to his friends; who approved of it so much, and thought it so useful, that they persuaded him to shew it to some of the chief magistrates. With this view he went to Paris in 1685; where the specimen of his work, which he carried along with him, was judged to be so excellent, that Lewis XIV. upon the report which Pelletier, then comptroller-general, made to him of it, ordered Domat to continue at Paris, and settled upon him a pension of 2000 livres. Henceforward he employed himself at Paris, in finishing and perfecting his work; the first volume of which, in 4to. was published there, under the title of "The Civil Laws in their natural Order, 1689." Three other volumes were published afterwards, which did their author the highest honour; who, upon the publication of the first, was introduced by Pelletier to present it to the king. It has been usual to recommend this work to young lawyers and divines, who would apply themselves to the study of morality and the civil law.

Domat died at Paris in 1696. He was intimately acquainted with the celebrated Paschal, who was his countryman, and with whom he had many conferences upon religious subjects. He used also to make experiments with him upon the weight of the air, and in other branches of natural philosophy. He was at Paris when Paschal died there Aug. 19, 1662, and was intrusted by him with his most secret papers.

**DOMINIC (DE GUZMAN)**, a Spaniard, founder of the order of the Predicants, was born at Calahorra, a town of Arragon, in 1170. His mother, it is said, when she was with child of him, dreamed, that she had a dog vomiting fire in her womb: presignifying, as it were, the future eminence of his character, and the peculiar part he was destined to act. And indeed the event afterwards

wards seemed to confirm the truth of the prediction ; for when Pope Innocent III. sent an army of Croises against the Albigenses, knowing no other way to bring home a wandering sheep, than by worrying it to death, this ignivomous cur was employed to bark against them, which he did with great zeal and fury : preaching continually, and shewing beyond contradiction, how right, lawful, and pious an act it was, to convert those heretics by the sword of the flesh, who would not be converted by the sword of the spirit : in which manner he may be said to have converted above 100,000 souls. At the same time Innocent established an inquisition at Toulouse and other suspected places ; because the bishops could not spare time, from the management of their temporal affairs, to attend to the extirpation of heresy. He made Dominic an inquisitor in Languedoc, where he began to set his order on foot ; and went to get it confirmed by a general council at Lateran, in 1215. This Dominic persuaded Pope Honorious III. to set up the office of “ Master of the sacred Palace, by which the popes were eased of a very burdensome part in their administration ; namely, the inspecting expositions of Scripture, and examining new books. Dominic was the first who filled this office ; and he began it by reading public lectures upon St. Paul’s Epistles. He died at Bologna in Italy in 1221, and was afterwards made a saint for the prodigious services he had done the church.

DOMENICHINO, an Italian painter, was descended of an honourable family, and born in the city of Bologna, 1581. He was at first a disciple of Calvert, the Fleming : but soon quitted his school for a much better of the Caracci’s, being instructed at Bologna by Lewis, and at Rome by Hannibal, who had so great a value for him, that he took him to his assistance in the Farnese gallery. He was so extremely laborious and slow in his productions, that his fellow-disciples looked upon him as a person that lost his time. They were wont to call him “ the Ox ;” and said “ he laboured as if he was at plow.” But Hannibal Caracci, who knew him better, told them that “ this ox, by dint of labour, would in time make his ground so fruitful, that painting itself would be fed by what it produced :” a prophecy, which Domenichino lived to fulfil ; for though he was not, properly speaking, a genius, yet, by the goodness of his sense, and the solidity of his reflections, he attained to such a mastery in his art, that there are many excellent things to be learned from his pictures. He always applied himself to his work with much study and thoughtfulness, and never offered to touch his pencil, till he found a kind of enthusiasm or inspiration upon him. His talent lay principally in the correctness of his style, and in expressing the passions and affections of the mind. In both these he was so admirably judicious, that Nicolas Poussin, the French painter, used to say, his “ communion of St. Jerom.”



St. Jerom," and Raphael's celebrated piece of "the transfiguration," were the two best pictures in Rome.

He was made the chief architect of the apostolical palace by Pope Gregory XV. for his great skill in that art. He was likewise very well versed in the theory of music, but not successful in the practice. He loved solitude; and it was observed, that, as he went along the streets, he took notice of the actions of private persons he met, and often designed something in his pocket-book. He was of a mild temper and obliging carriage, yet had the misfortune to find enemies in all places, wherever he came. At Naples particularly he was so ill treated by those of his own profession, that, having agreed among themselves to disparage all his works, they would hardly allow him to be a tolerable master: and they were not content with having frightened him for some time from that city, but afterwards, upon his return thither, never left persecuting him, till by their tricks and contrivances they had quite wearied him out of his life. He died in 1641, not without the suspicion of poison.

DOMINIS (MARK ANTONY DE), archbishop of Spalato in Dalmatia, flourished in the beginning of the 16th century. He was remarkable for a fickleness in religious matters, which tossed him about from place to place, and at length proved the ruin of him: otherwise he was a man of great abilities and learning. He was entered early amongst the Jesuits, but left that society to be bishop of Segni, and afterwards archbishop of Spalato. This elevation, as Moreri well enough observes, should, one would have thought, have settled his principles, and removed all his difficulties; as it did Synesius's of old, who was no sooner made a bishop, than all his scruples about the resurrection, which were very many and great, were immediately at an end. "*Facillimè enim,*" says Cave, "*simul ac episcopus creatus est, resurrectionis etiam doctrinam credidit.*" It had not however this good effect upon De Dominis. His inconstancy still continued; and, instead of growing more firmly attached to the church of Rome on account of his preferment, he became every day more and more disaffected to it. This induced him to write his famous books "*De Republica Ecclesiastica,*" which were afterwards printed in London; and in which the papal power was capitally struck at. These books were read over and corrected, before they were published, by our bishop Bedell, who was then at Venice, in quality of chaplain to Sir Henry Wotton, ambassador there from James I. For De Dominis coming to Venice, and hearing a vast character of Bedell, readily discovered his secret, and communicated his copy to him. Bedell took the freedom he allowed him, of correcting many ill applications of texts in Scripture, and quotations of fathers: for that prelate, being ignorant of the Greek tongue (a common thing in those

those days, even amongst the learned) had committed many mistakes both in the one and the other. De Dominis took all this in very good part, entered into great familiarity with Bedell, and declared his assistance so useful, and indeed so necessary to him, that he could, as he used to say, do nothing without him.

When Bedell returned to England, Dominis came over with him, and was at first received by the English clergy with all possible marks of respect. Here he preached and wrote against the Romish religion, and is said to have had the chief hand in publishing father Paul's "History of the Council of Trent," at London, which was inscribed to king James in 1619. His view seems to have been to reunite the Romish and English churches, which he thought might easily be effected, by reforming some abuses and superstitions in the former; "for," as Grotius says, "then, as he imagined, the religion of Protestants and Catholics would be the same." After he had staid in England some years, he was made to believe, upon the promotion of Pope Gregory XIV. who had been his school-fellow and old acquaintance, that the Pope intended to give him a cardinal's hat, and to make use of him in all affairs; so that he fancied he should be the instrument of a great reformation in the church. This fine trap was laid for him chiefly by the artifice of Gondamor, the Spanish ambassador; and his own ambition and vanity (for it seems he had a great deal of both) made him easily fall into it. Accordingly he returned to Rome in 1622, where he abjured his errors in a very solemn manner. He was at first, it is said, well received by the pope himself; but happening to say of cardinal Bellarmine, who had written against him, that he had not answered his arguments, he was complained of to the pope, as if he had been still of the same mind in which he was when he published his books. He excused himself, and said, that though Bellarmine had not answered his arguments, yet he did not say they were unanswerable; and he offered to answer them himself, if they would allow him time for it. This imprudent way of talking, together with the discovery of a correspondence which he held with some Protestants, furnished a sufficient plea for seizing him; and he was thrown into prison, where he died in 1625. It was discovered after his death, that his opinions were not agreeable to the doctrine of the church of Rome; upon which his corpse was dug up, and burnt with his writings in Flora's Field, by a decree of the inquisition.

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DONATUS, a bishop of a religious sect in Africa, which was founded indeed by another Donatus, but took its name of Donatists from him, as being the more considerable man of the two. He maintained, that, though the three persons in the Trinity were of the same substance, yet the Son was inferior to the Father, and the Holy Ghost to the Son. He began to be known about the year



329, and greatly confirmed his faction by his character and writings. He was a man of great parts and learning; but withal so prodigiously haughty, that he treated all mankind with contempt. He did not spare even the emperors themselves: for when Paulus and Macarius were sent by Constans with presents to the churches of Africa, and with alms to relieve the poor, he received them in the most reproachful manner, rejected their presents with scorn, and asked in a kind of fury, "What had the emperor to do with the church?" He used to boast of answers, which he had received from heaven; and is said at last to have arrived at such a pitch of madness, that he suffered himself to be sworn by, as if he had been a God. He was banished from Carthage about the year 356, as Jerom notes it, and died in exile: though authors are not agreed as to the precise time either of his banishment or of his death. The emperors were obliged to issue forth many severe edicts to restrain the fury and intemperance of this very factious sect.

DONATUS (ÆLIUS), a grammarian in the fourth century, who lived at Rome in the time of Constantius, and was master of the celebrated St. Jerom. He wrote notes upon Terence and Virgil, and made a grammar. Vossius mentions him amongst his Latin historians, on account of the lives of Virgil and Terence, which some have fancied him to be the author of: but he believes, that the first was written by Tiberius Claudius Donatus, as it is certain the latter was by Suetonius.

DONATUS (JEROM), a nobleman of Venice, who died in the beginning of the 16th century. He was very useful to his country; served it as a commander more than once: and was the means of reconciling that republic and pope Julius II. though he had the misfortune to be carried off by a violent fever at Rome before the treaty was concluded between them. He was also a man of learning; and published a translation of "Alexander Aphrodisceus de Anima." His letters are likewise well written; which made Erasmus say of him, that he was capable of performing any thing in the way of learning, if his mind had not been dissipated by other employments. Pierius Valerianus has placed him in the list of unfortunate learned men, for which he gives three reasons: first, because his domestics obeyed him ill; secondly, because he did not live to see the happiness, which would arise to his country from the conclusion of his treaty; thirdly, because a great many books, which he had written to immortalize his name, remained unpublished. Now, as it seems to us, the first of these grievances might have been redressed; the second was no grievance at all, since he had actually attained his point; and, thirdly, we cannot think it any misfortune to a dead man, that such a number of syllables,

lables, as used to compose his name, are no longer put together and founded amongst the living.

DONNE (JOHN), and English poet and divine, was born in London, 1573, and descended by his mother from the family of Sir Thomas More. He was educated in his father's house under a private tutor, till the 11th year of his age, and was then sent to the university of Oxford; where it was observed of him, as formerly of the famous Picus Mirandula, that "he was rather born wise than made so by study." He was a commoner of that hall; but declined taking his first degree, by the advice of his relations, who, being of the Romish religion, disliked the oath tendered upon that occasion. After he had continued three years at Oxford, he removed to Cambridge; and from thence, about three years after, to Lincoln's-inn. But, before his admission into that society, his father, who was a merchant, died, and left him 3000*l.* which made him lay aside the study of the law. His mother and friends used their utmost endeavours to keep him firm to Popery, and for that end provided him with tutors of that persuasion: but Donne was naturally a free inquirer; and therefore, when he was not above 19 years old, set himself wholly to consider the points of religion, controverted between the Romish and the Reformed churches. When he began this inquiry, the result of which was a thorough conversion to Protestantism, he applied himself to examine the works of cardinal Bellarmine, whom he believed to be the best defender of the Romish cause: and, about the 20th year of his age, had marked all the cardinal's works with observations under his own hand, which he shewed to the then dean of Gloucester, and at his death bequeathed as a legacy to one of his friends.

About the 21st year of his age, he resolved to travel; and, in the years 1596 and 1597, he accompanied the earl of Essex in his expedition against Cadiz and the Azores islands. He did not return, but staid some years in Spain and Italy, where he made many useful observations on those countries, and learned their languages to perfection. He designed to go to the Holy Land, for the sake of viewing Jerusalem and the sepulchre of our Saviour; but was prevented, though he was then in the furthest part of Italy, by the disappointment of company and a safe convoy. Soon after his return to England, he was appointed by Sir Thomas Egerton, lord-keeper of the great seal, his chief secretary, in which post he continued five years; during which time he fell in love with Anne, the daughter of Sir George More, then chancellor of the Garter, and niece to the lord-keeper's lady. He married her privately in 1602; which marriage was attended with great inconveniences and troubles to himself. For Sir George was so transported with anger, that he most earnestly solicited the lord-keeper to turn Donne out of his place; who, however, at his dismissal, said, that "he



parted with a friend, and such a secretary, as was fitter to serve a king than a subject." Sir George's anger was not satisfied with this; he never rested, till our author and his fellow-collegian Mr. Samuel Brooke, afterwards master of Trinity-College in Cambridge, who married him, and his brother Mr. Christopher Brooke, who gave Mrs. Donne in marriage, and witnessed it, were all committed to three several prisons. Donne was first set at liberty, and never ceased his endeavours, till he had procured the enlargement of his two friends. However, his wife was detained from him; and he was obliged to recover her by a long and tedious suit at law. His circumstances being greatly reduced by this, he and his wife were entertained by their relation Sir Francis Wolley, of Pitford in Surrey, for some years; which gentleman, a little before his death, procured a reconciliation between Sir George and his son-in-law and daughter; Sir George engaging to pay Donne 8col. on a certain day, as a portion with his wife, or 2ol. quarterly for their maintenance, as the interest for it, till their portion was paid. Sir George was so far reconciled to them, before he allowed them any thing, as to solicit the lord-keeper for Donne's re-admission into his place; but the lord-keeper answered, that, "though he was unfeignedly sorry for what he had done, yet it was inconsistent with his place and credit to discharge and readmit servants, at the request of passionate petitioners."

During his residence at Pitford, he applied himself with great diligence to the study of the civil and canon laws; and, about this time, was solicited by Morton, afterwards bishop of Durham, to go into orders, and to accept of a benefice, which Morton would have resigned to him, but which Donne declined. After the death of Sir Francis Wolley, he took a house for his wife and children at Mitcham in Surrey, and lodgings for himself near Whitehall in London; where he was much visited and caressed by the nobility, foreign ministers, and other persons of distinction. Some time after he removed his family to London; and Sir Robert Drury gave him commodious apartments in his own house in Drury-Lane. April 1610, he was incorporated M. A. in the university of Oxford, having before taken the same degree in Cambridge.

Before his journey into France, where he accompanied Sir Robert Drury, during his stay there, and after his return, many of the nobility and others solicited the king to confer some secular employment on him; but his majesty, considering him better qualified for the service of the church, did not listen to their application. For, the disputes concerning the oaths of allegiance and supremacy having lately been agitated, our author, by king James's especial command, had written a treatise on that subject, which was printed in 1610, 4to. The king himself had engaged in this controversy, as appears by his works still extant; but, discoursing with Donne upon the subject, he was so pleased with his clearness in stating

stating the objections made to the taking those oaths, and with his answers to them, that he commanded him to draw them up in form, and bring them to him. This Donne performed in the compass of six weeks; and they were published under the title of "Pseudo-Martyr: wherein out of certain Propositions and Gradations this Conclusion is evicted, that those who are of the Roman Religion in this Kingdom, may and ought to take the Oath of Allegiance." It is dedicated to the king, with a preface addressed to the priests and Jesuits, and to their disciples in this kingdom. His majesty was now very pressing to have him in orders. Donne himself has informed us, that, "he almost descended to a persuasion, almost to a solicitation of him to do it." Desirous, however, to qualify himself for the sacred function by a closer application to divinity and the sacred languages, he deferred his compliance with the king's solicitations, till about three years after. He was then ordained by King, bishop of London, who was his good friend, and had been chaplain to the lord-keeper Egerton, at the same time that Donne was his secretary. He was presently after made one of the chaplains in ordinary to his majesty; and, about the same time, attending the king to Cambridge, was there created D. D. at his majesty's recommendation. Immediately upon his return from Cambridge, his wife died upon the birth of her twelfth child. This calamity, which happened in August 1617, overwhelmed him with grief. "She left," says Walton, "a man of a narrow unsettled estate, and (having buried five) the careful father of seven children then living; to whom he gave a voluntary assurance never to bring them under the subjection of a stepmother: which promise he kept most faithfully, burying with his tears all his earthly joys in his most dear and deserving wife's grave; and betook himself to a solitary and retired life.—His first motion from his house was to preach, where his beloved wife lay buried, in St. Clement's-Church, near Temple-Bar, London; and his text was part of the prophet Jeremiah's 'Lamentation:' LO, I AM THE MAN THAT HAVE SEEN AFFLICTION."

Within the first year of his taking orders, he had fourteen advowsons of benefices offered him; but, being unwilling to leave London, he refused them all, they lying in the country. In the latter end of 1617, he was chosen preacher of Lincoln's-Inn; and two years after, by his majesty's appointment, attended the earl of Doncaster in his embassy to Germany. In 1621, he was made dean of St. Paul's; and there was something singular in the circumstances of conferring it. The deanery becoming vacant, the king sent for Dr. Donne, and ordered him to attend him the next day at dinner. When his majesty was set down, before he had eat any meat, he said, "Dr. Donne, I have invited you to dinner; and though you sit not down with me, yet I will carve to you of a dish, that I know you love well; for, knowing you love London,



don, I do therefore make you dean of St. Paul's; and when I have dined, then do you take your beloved dish home to your study; say grace there to yourself, and much good may it do you." Soon after, the vicarage of St. Dunstan's in the West, and another benefice, fell to him, the advowson of the former having been given him by the earl of Dorset, of the latter by earl of Kent; which, together with his deanery, enabled him to live in a manner suitable to his rank, and to make a proper provision for his children. In 1623-4, he was chosen prolocutor of the convocation; on which occasion he spoke a Latin oration, as his inauguration-speech, which is still extant in the collection of his poems. About the same time he was appointed by the king to preach several occasional sermons, at Paul's-Cross, and in other places; when he was represented to his majesty, as having fallen in with the general humour of the pulpits, and insinuated fears of the king's inclination to Popery. The king sent for him, and gave him an opportunity of justifying himself in his presence; which he did so clearly and satisfactorily, that the king said, "he was right glad he rested no longer under the suspicion." Donne then kneeled down, thanked his majesty, and protested his answer was faithful and free from all collusion; and therefore desired that he might not rise, till, as in like cases he always had from God, so he might have from his majesty some assurance, that he stood clear and fair in his opinion. At which the king raised him up from his knees, and protested that he believed him, knowing him to be an honest man, and not doubting of his affection.

He was about this time seized with a dangerous sickness, which inclined him to a consumption; but he recovered, and published upon that occasion a book of devotions, which he had composed in his illness. The second edition, printed in 1624, in 12mo, is entitled, "Devotions upon emergent Occasions in several Steps of his Sickness." He continued in perfect health till his 59th year; when, being with his eldest daughter, Mrs. Harvey, at Abery-Hatch in Essex, in August 1630, he was taken with a fever, which brought on a consumption. However, he returned to London, and preached in his turn at court, as usual, on the first Friday in Lent; upon which occasion his text was, "To God the Lord belong the issues from death," Psal. lxxviii. 20. It was printed in 1633, under the title of "Death's Duel; or, a Consolation to the Soul against the dying Life and living Death of the Body; being his last Sermon, and called by his Majesty's Household, THE DOCTOR'S OWN FUNERAL SERMON." He died March 31, 1631, and was buried in the cathedral church of St. Paul, where a monument was erected over him.

Besides the "Pseudo-Martyr," and book of devotions already mentioned, there are extant the following works of Donne: 1. "Poems;" consisting of songs and sonnets, epigrams, elegies, epithalamiums, satires, letters, funeral elegies, holy sonnets, &c.  
published

published at different times. 2. "Paradoxes, Problems, Essays, Characters, &c. To which is added a Book of Epigrams, written in Latin by the same Author, translated into English by J. Maine, D. D. And also Ignatius's Conclave, a Satire, translated out of the original Copy written in Latin by the same Author; found lately amongst his own Papers, 1653," 12mo. Part of this collection was published at different times before. 3. Three volumes of "Sermons," in folio; the first printed in 1640, the second in 1649, the third in 1660. 4. "Essays in Divinity, &c. being several Disquisitions interwoven with Meditations and Prayers, before he went into holy Orders, 1651," 12mo. 5. "Letters to several Persons of Honour, 1654," 4to. Both these published by his son. There are several of Donne's letters, and others to him from the queen of Bohemia, the earl of Carlisle, archbishop Abbot, and Ben Jonson; printed in a book, entitled, "A Collection of Letters made by Sir Tobie Matthews, Knt. 1660," 8vo. 6. "The ancient History of the Septuagint;" translated from the Greek of Aristeas, 1633, 12mo. 7. "ΒΙΑΘΑΝΑΤΟΣ: or, a Declaration of that Paradox or Thesis, that Self-Homicide is not so natural a Sin, that it may not be otherwise," 1644, 1648, &c. 4to. He is also suspected to be the author of a piece, entitled, "A Scourge for Paper Persecutors," printed in the reign of James I. the running title of which at the top of every page, is "Paper's Complaint." Besides 120 sermons, he left, "The Resultance of 1400 Authors," most of them abridged and analysed with his own hand. All the business likewise that passed of any public consequence, either in this or any of our neighbouring nations, he abbreviated either in Latin, or in the language of that nation, and kept them by him for useful memorials. So he did the copies of divers letters and cases of conscience, that had concerned his friends, with his observations and solutions of them, and divers other matters of importance, all particularly and methodically digested by him."

He had a son John Donne, who was educated at Westminster-School, and removed from thence to Christ-Church, Oxford, in 1622. Afterwards he travelled abroad, and took the degree of LL D. at Padua, in Italy; and, in June 1638, was admitted to the same degree in the university of Oxford. He died in 1662, and was buried in the church-yard of St. Paul, Covent-Garden. He published several frivolous things under his own name: among which is, "The humble Petition of Covent-Garden against Dr. John Baber, a Phyfician, anno 1662."

DOUSA (JANUS), a very learned man, was born of a noble family at Nortwick in Holland, in 1545. He lost his parents when very young, and was sent to several schools; to one at Paris, among the rest, where he made a great progress in Greek and Latin learning. When he had finished his education, he returned to his



own country, and married; and though he was scarcely grown up, he applied himself to affairs of state, and was soon made a curator of the banks and ditches, which post he held above twenty years, and then resigned it. But Doufa was not only a scholar and a statesman, but likewise a soldier; and he behaved himself so well in that capacity at the siege of Leyden in 1574, that the prince of Orange thought he could commit the government of the town to none so properly as to him. In 1575, the university was founded there and Doufa made first curator of it; which place he was very fit for, as well on account of his learning, as for his other deserts. His learning was indeed prodigious; and he had such a memory, that he could at once give an answer to any thing that was asked him, relating to ancient or modern history, or, in short, to any branch of literature. He was, says Melchior Adam, and Thuanus says the same, a kind of a living library; the Varro of Holland, and the oracle of the university of Leyden. His genius lay principally towards poetry, and his various productions in that way were numerous; and what seems remarkable enough, he composed the annals of his own country, which he had collected from the public archives, in verse. He wrote also a great many things in the critical way; as, notes, upon Horace, Sallust, Plautus, Petronius, Catullus, Tibullus, &c. His moral qualities are said to have been no less meritorious, than his intellectual and literary; for he was modest, humane, benevolent, and open. He was admitted into the supreme assembly of the nation, where he kept his seat, and discharged his office worthily, for the last thirteen years of his life. He died in 1604, and his funeral oration was made by Daniel Heinsius.

He left four sons behind him; the eldest of which, Janus Doufa, would, if he had lived, been a more extraordinary man than his father. Joseph Scaliger calls him the ornament of the world; and says, that in the flower of his age he had reached the same maturity of wisdom and erudition, as others might expect to reach after a life spent in study. Grotius also assures us, that his poems exceeded those of his father; and that he assisted his father in composing the "Annals of Holland." He was born in 1572; and before he was well out of infancy, became, through the great care of his father, not only a good linguist and poet, but also a good philosopher and mathematician. To all this he afterwards added an exquisite knowledge of the civil law and of history. Besides a great many poems, which he composed in a very tender age, we have notes and observations which he made upon several Latin poets. Those upon Plautus were the produce of his 16th year; and he was not above 19, when he published his book "De Rebus Cœlestibus," and his Panegyric upon a Shadow." His commentaries upon Catullus, Tibullus, and Propertius, were published the same year. His extraordinary fame and merit caused him

him to be made preceptor to the prince of Orange, and afterwards first librarian of the university of Leyden. He died at the Hague, in his return from Germany; very immaturity, for his death happened in 1597, when he had not quite completed his 26th year.

Doufa's three other sons, George, Francis, and Theodorus, were all of them men of learning, though not so much above the common size as Janus was. George was a good linguist; travelled to Constantinople; and published a relation of his journey, with several inscriptions which he found there and elsewhere. Also, in 1607, he printed George Cedrenus's book, entitled, "*De Originibus urbis Constantinopolitanæ*," with Meursius's notes upon it. Francis was far from wanting learning: for, in 1600, he published the epistles of Julius Cæsar Scaliger; his annotations upon Aristotle's "*History of Animals*;" and some fragments of Lucilius, with notes of his own upon them. Theodorus, lord of Barkenstyen, published the chronicon of George Logotheta with notes, in 1614; and in 1638, wrote a treatise, called "*Farrago Ethica variarum Linguarum, variorumque auctorum, &c.*"

DRABICIUS (NICHOLAS), a celebrated enthusiast, was born about 1587, at Stranitz in Moravia, where his father was burgo-master. He was admitted minister in 1616, and exercised his function at Drakotutz; and, when he was obliged to seek a retreat in foreign countries, on account of the severe edicts of the emperor against the Protestant religion, he retired to Leidnitz, a town in Hungary, in 1629. Having no hopes of being restored to his church, he turned woollen-draper; in which occupation his wife, who was the daughter of one, was of great service to him. Afterwards he forgot the decorum of his former character so much, that he became a hard drinker; but the other ministers, justly displeased at his conduct, informed their superiors of it, who, in a synod which was called in Poland, examined into the affair. Here it was resolved, that Drabicius should be suspended from the ministry, if he did not live in a more edifying manner; and this obliged him to behave himself with more decency.

When he was upwards of 50 years of age, he commenced prophet. He had his first vision in the night of Feb. 23, 1638, and the second in the night of Jan. 23, 1643. The first vision promised him in general great armies from the North and East, which should crush the house of Austria; the second declared particularly, that Ragotski, prince of Transylvania, should command the army from the East, and ordered Drabicius to inform his brethren, that God was about to restore them to their own country, and to revenge the injuries done to his people; and that they should prepare themselves for this deliverance by fasting and prayer. He received orders to write down what had been revealed to him; and to begin in the manner of the ancient prophets, "The word



of the Lord came unto me.” His visions, however, were not paid much regard to at first. These two were followed by many others in the same year 1643; and there was one, which ordered, that he should open the whole affair to Comenius, who was then at Elbing in Prussia. One of his visions in 1644 assured him, that the imperial troops should not destroy the refugees. They committed great ravages upon the territories of Ragotski, plundered the town of Leidnitz, and besieged the castle. Drabicius shut himself up there, and did not depend so entirely upon the divine assurances, as to think human means unnecessary. He even set his hand to the work: and fired one of the cannon himself. The Imperialists raised the siege; but soon after, besieged the place again, and took it. The refugees were plundered, and Dabricius fell into the hands of the Imperialists. This did not prevent him from going to Ragotski, and telling him, Aug. 1645, that God commanded him to destroy the house of Austria and the pope; and that, “if he refused to attack that nest of vipers, he would draw down upon his family a general ruin, which should not spare even him that pisseth against the wall.” The prince already knew, that Drabicius had assumed the character of a prophet: for Drabicius, according to the repeated orders which he had received in his extasies, had sent him a copy of his revelations, which Ragotski threw into the fire. The death of that prince, in Oct. 1647, plunged Drabicius into extreme sorrow; who was in the utmost fear, lest his revelation should vanish into smoke, and himself be exposed to ridicule. But he had one extatic consolation, which re-animated him; and that was, that God would send him Comenius, to whom he should communicate his writings. Comenius, having business in Hungary in 1650, saw Drabicius there, and his prophecies; and made such reflections as he thought proper, upon the vision’s having for three years before promised Drabicius, that he should have Comenius for a coadjutor. Must it not seem strange, that Sigismond Ragotski, being urged by Drabicius to make war against the emperor, and by his mother to continue in peace with him, could not tell what to do, being attacked on both sides with terrible threats? Drabicius denounced against him the judgments of the Almighty, in case of peace; and his mother threatened him with her curse, in case of war. Should not the prince have followed where reason and good policy would have led, and have left these mad people to have raved as long as they pleased, each in their own way? He sat down however in the utmost perplexity, recommended himself to the prayers of Drabicius and Comenius, and kept himself quiet till his death.

June 1654, Drabicius was restored to his ministry, and his visions presented themselves more frequently than ever; ordering from time to time, that they should be communicated to his coadjutor Comenius, that he might publish them to all nations and languages, and particularly to the Turks and Tartars. Comenius  
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SIR FRANCIS DRAKE.

found himself embarrassed between the fear of God, and that of men: he was apprehensive, that by not printing the revelations of Drabicius he should disobey God, and that by printing them he should expose himself to the ridicule and censure of men. He took a middle way: he resolved to print them, and not to distribute the copies; and upon this account, he entitled the book, "*Lux in Tenebris*." But his resolution to conceal this light under a bushel did not continue long: it gave way to two remarkable events, which were taken for a grand crisis, and the unravelling of the mystery. One of these events was the irruption of George Ragotski into Poland: the other the death of the emperor Ferdinand III. But these events, far from answering the predictions, served only to confound them. Ragotski perished in his descent upon Poland; and Leopold, king of Hungary, was elected emperor in the room of his father Ferdinand III. by which election, the house of Austria was almost restored to its former grandeur, and the Protestants in Hungary absolutely ruined. Drabicius was the greatest sufferer by this; for the court of Vienna, being informed that he was the person who sounded the trumpet against the house of Austria, sought means to punish him, and, as it is said, succeeded in it. What became of him, we cannot learn: some say, that he was burnt for an impostor and false prophet, others, that he died in Turkey, whither he had fled for refuge: but neither of these accounts is certain.

The "*Lux in Tenebris*" was printed by Comenius at Amsterdam in 1657; and contains not only the revelations of our Drabicius, but those also of Christopher Kotterus, and of Christina Poniatovia. Comenius published an abridgement of it in 1660, with this title, "*Revelationum divinarum in Usus Sæculi nostri factarum Epitome*:" that is, "*An Epitome of the divine Revelations communicated for the Use of this our age*." He reprinted the whole work, with this title, "*Lux è Tenebris novis Radiis aucta, &c.*" These new rays were a sequel of Drabicius's revelations, which extended to the year 1666.

DRAKE (*Sir FRANCIS*), one of our most distinguished naval heroes, who flourished in the reign of Elizabeth, was the son of Edmund Drake, a sailor, and born near Tavistock in Devonshire, 1545. He was brought up at the expence, and under the care, of Sir John Hawkins, who was his kinsman; and, at the age of eighteen, was purser of a ship trading to Biscay. At twenty, he made a voyage to Guinea; and at twenty-two, had the honour to be made captain of the *Judith*. In that capacity, he was in the harbour of St. John de Ulloa, in the gulf of Mexico, where he behaved most gallantly in the glorious actions under Sir John Hawkins, and returned with him to England with great reputation, though not worth a groat. Upon this, he projected a design



against the Spaniards in the West-Indies ; which he no sooner published, than he had volunteers enough ready to accompany him. In 1570, he made his first expedition with two ships ; and the next year with one only, in which he returned safe, if not with such advantages as he expected. He made another expedition in 1572, wherein he did the Spaniards some mischief, and gained considerable booties. In these expeditions he was much assisted by a nation of Indians, who then were, and have been ever since, engaged in perpetual wars with the Spaniards. The prince of these people was named Pedro, to whom Drake presented a fine cutlass from his side, which he saw the Indian greatly admired. Pedro, in return, gave him four large wedges of gold, which Drake threw into the common stock, with this remarkable expression, that “ he thought it but just, that such as bore the charge of so uncertain a voyage on his credit, should share the utmost advantages that voyage produced.” Then embarking his men, with all the wealth he had obtained, which was very considerable, he bore away for England, where he arrived in August 1573.

His success in this expedition, joined to his honourable behaviour towards his owners, gained him a high reputation ; and the use he made of his riches still a greater. For, fitting out three stout frigats at his own expence, he sailed with them into Ireland ; where, under Walter, earl of Essex, the father of the famous unfortunate earl, he served as a volunteer, and did many glorious actions. After the death of his noble patron, he returned into England ; where Sir Christopher Hatton, vice-chamberlain to queen Elizabeth, privy-counsellor, and a great favourite, introduced him to her majesty, and procured him countenance and protection at court. By this means he acquired a capacity of undertaking that grand expedition, which will render his name immortal. The first thing he proposed was a voyage into the South-Seas through the Streights of Magellan, which was what hitherto no Englishman ever attempted. The project was well received at court : the queen furnished him with means ; and his own fame quickly drew together a force sufficient. The fleet, with which he sailed on this extraordinary undertaking, consisted only of five small vessels, compared with modern ships, and no more than 164 able men. He sailed from England Dec. 13, 1577, on the 25th fell in with the coast of Barbary, and on the 29th with Cape Verd. March 13, he passed the equinoctial, made the coast of Brazil April 5, 1578, and entered the river de la Plata, where he lost the company of two of his ships ; but meeting them again, and taking out their provisions, he turned them adrift. May 29, he entered the port of St. Julian, where he continued two months, for the sake of laying in provisions : Aug. 20, he entered the Streights of Magellan ; and Sept. 25 passed them, having then only his own ship. Nov. 25, he came to Machao, which he had appointed for a place  
of



f rendezvous, in case his ships separated: but captain Winter, his vice-admiral, having repassed the Streights, was returned to England. Thence he continued his voyage along the coasts of Chili and Peru, taking all opportunities of seizing Spanish ships, and attacking them on shore, till his crew were sated with plunder; and then, coasting North-America to the height of 48 degrees, he endeavoured to find a passage back into our seas on that side, but could not. However, he landed, and called the country New Albion, taking possession of it in the name and for the use of queen Elizabeth; and, having careened his ship, set sail from thence, Sept. 29, 1579, for the Moluccas. He is supposed to have chosen this passage round, partly to avoid being attacked by the Spaniards at a disadvantage, and partly from the lateness of the season, whence dangerous storms and hurricanes were to be apprehended. Oct. 13, he fell in with certain islands, inhabited by the most barbarous people he had met with in all his voyage: and, Nov. 4, he had sight of the Moluccas, and, coming to Ternate, was extremely well received by the king thereof, who appears, from the most authentic relations of this voyage, to have been a wise and polite prince. Dec. 10, he made Celebes, where his ship unfortunately ran upon a rock Jan. 9th following; from which, beyond all expectation, and in a manner miraculously, they got off, and continued their course. March 16, he arrived at Java Major, and from thence intended to have directed his course to Malacca; but found himself obliged to alter his purpose, and to think of returning home. March 25, 1580, he put this design in execution; and, June 15, doubled the Cape of Good Hope, having then on board 57 men, and but three casks of water. July 12, he passed the Line, reached the coast of Guinea the 16th, and there watered. Sept. 11, he made the island of Tercera; and, Nov. 3, entered the harbour of Plymouth. This voyage round the globe was performed in two years and about ten months.

His success in this voyage, and the immense mass of wealth he brought home, raised much discourse throughout the kingdom; some highly commending, and some as loudly decrying him. Things continued in this uncertainty during the remainder of 1580, and the spring of the succeeding year. At length they took a turn in favour of Drake: for, April 4, 1581, her majesty, going to Deptford, went on board his ship; where, after dinner, she conferred on him the honour of knighthood, and declared her absolute approbation of all he had done. She likewise gave directions for the preservation of his ship, that it might remain a monument of his own and his country's glory.

In 1585, he sailed with a fleet to the West-Indies, and took the cities of St. Jago, St. Domingo, Carthagená, and St. Augustin. In 1587, he went to Lisbon with a fleet of thirty sail; and, having intelligence of a great fleet assembled in the bay of Cadiz,



Cádiz, which was to have made part of the armada, he with great courage entered that port, and burnt there upwards of 10,000 tons of shipping: which he afterwards merrily called, "burning the king of Spain's beard." In 1588, when the armada from Spain was approaching our coasts, he was appointed vice-admiral under Charles, lord Howard of Effingham, high-admiral of England, where fortune favoured him as remarkably as ever: for he made prize of a very large galleon, commanded by don Pedro de Valdez, who was reputed the projector of this invasion. This lucky affair happened in the following manner: July 22, Sir Francis observing a great Spanish ship, floating at a distance from both fleets, sent his pinnace to summon the commander to yield. Valdez replied, with much Spanish solemnity, that they were 450 strong, that he himself was don Pedro, and stood much upon his honour, and thereupon propounded several conditions, upon which he was willing to yield: but the vice-admiral replied, that he had no leisure to parley, but if he thought fit instantly to yield he might, if not, he should soon find that Drake was no coward. Pedro, hearing the name of Drake, immediately yielded, and with 46 of his attendants, came aboard Drake's ship. This don Pedro remained above two years his prisoner in England; and, when he was released, paid him for his own and his captain's liberties, a ransom of 3500*l*. Drake's soldiers were well recompensed with the plunder of this ship; for they found in it 55,000 ducats of gold, which was divided among them.

In 1589, he commanded as admiral of the fleet sent to restore don Antonio, king of Portugal, the command of the land-forces being given to Sir John Norris: but they were hardly got to sea, before the commanders differed, and so the attempt proved abortive. The war with Spain continuing, a more effectual expedition was undertaken by Sir John Hawkins and Drake, against their settlements in the West-Indies, than had hitherto been made during the whole course of it: but the commanders here again not agreeing about the plan, this also did not turn out so successfully as was expected. All difficulties, before these two last expeditions, had given way to the skill and fortune of Drake; which probably was the reason why he did not bear these disappointments so well as he otherwise would have done. A strong sense of them is supposed to have thrown him into a melancholy, which occasioned a bloody-flux; and of this he died on board his own ship, near the town of Nombre de Dios in the West-Indies, Jan. 28, 1595-6.

Sir Francis Drake was low of stature, but well set, had a broad open chest, a very round head, his hair of a fine brown, his beard full and comely, his eyes large and clear, of a fair complexion, with a fresh, cheerful, and very engaging countenance. As navigation had been his whole study, so he understood it thoroughly, and was a perfect master in every branch, especially in astronomy;

and

and in the application thereof to the art of sailing. It is indeed true, that Sir Francis died without issue, but not a bachelor, as some authors have written; for he left behind him a widow, Elizabeth, daughter and sole heiress of Sir George Sydenham in the county of Devon, knight, who afterwards married William Courteney, Esq; of Powderham-Castle in the same county.

DRAKE (JAMES), a celebrated political writer and physician, was born at Cambridge, in 1667; and, at 17, admitted a member of that university, where he soon distinguished himself by his uncommon parts and ingenuity. Some time before the Revolution, he took the degree of B. A. and after that of M. A. but, going to London in 1693, and discovering a particular genius to the study of physic, he was encouraged in the pursuit of it by Sir Thomas Millington, and the most eminent members of the college of physicians. In 1696, he took the degree of doctor in that faculty; and was soon after elected F. R. S. as likewise of the college of physicians. But whether his own inclination led him, or whether he did it purely to supply the defects of a fortune, which was not sufficient to keep him a proper equipage as a physician in town, he applied himself to writing for the booksellers. In 1697, he was concerned in the publication of a pamphlet, entitled, "Com-mendatory Verses upon the Author of Prince Arthur and King Authur." In 1702, he published in 8vo. "The History of the last Parliament, begun at Westminster Feb. 10, in the 12th Year of King William, A. D. 1700." This created him some trouble; for the House of Lords, thinking it reflected too severely on the memory of king William, summoned the author before them in May 1702, and ordered him to be prosecuted by the attorney-general; who brought him to a trial, at which he was acquitted the year following.

In 1704, being dissatisfied with the rejection of the bill to prevent occasional conformity, and with the disgrace of some of his friends who were sticklers for it, he wrote, in concert with Mr. Poley, member of Parliament for Ipswich, "The Memorial of the Church of England: humbly offered to the Consideration of all true Lovers of our Church and Constitution," 8vo. The treasurer Godolphin, and the other great officers of the crown in the Whig interest, being therein severely reflected on, were so highly offended at the publication of it, that they represented it to the queen as an insult upon her honour, and intimation that the church was in danger under her administration. Accordingly her majesty took notice of it in her speech to the ensuing parliament, Oct. 27, 1705; and was addressed by both houses upon that occasion. Soon after, the queen, at the petition of the House of Commons, put out a proclamation for discovering the author of the "Memorial;" but no discovery could be made. The parliament was not the only body  
that



that shewed their resentment to this book; for the grand jury of the city of London having presented it at the sessions, as a false, scandalous, and traitorous libel, it was forthwith burnt in the sight of the court then sitting, and afterwards before the Royal-Exchange, by the hands of the common hangman. But though Drake then escaped, yet as he was very much suspected of being the author of that book, and had rendered himself obnoxious upon other accounts to persons then in power, occasions were sought to ruin him if possible; and a newspaper he was publishing at that time under the title of "*Mercurius Politicus*," afforded his enemies the pretence they wanted. For, taking exception at some passages therein, they prosecuted him in the Queen's-Bench in 1706. His case was argued at the bar of that court April 30; when, upon a flaw in the information, the trial was adjourned, and in November following the doctor was acquitted; but the government brought a writ of error. The severity of this prosecution, joined to repeated disappointments and ill usage from some of his party, is supposed to have flung him into a fever, of which he died at Westminster, March 2, 1706-7, not without violent exclamations against the rigour of his prosecutors. The "*Memorial*" was reprinted in 8vo. in 1711, with an introductory preface containing the author's life and death.

Besides the performances already mentioned, he made an English translation of "*Herodotus*," which was never published. He wrote a comedy, called, "*The Sham-Lawyer, or the Lucky Extravagant*;" which was acted at the Theatre-Royal in 1697. It is chiefly borrowed from two of Fletcher's plays, namely, "*The Spanish Curate*," and "*Wit without Money*." He was the editor of "*Historia Anglo-Scotica: or, an impartial History of all that happened between the Kings and Kingdoms of England and Scotland, from the Beginning of the Reign of William the Conqueror to the Reign of Queen Elizabeth, 1703*," 8vo. But whatever merit there might be in his political writings, or however they might distinguish him in his life-time, he is chiefly known now by his medical works: by that "*New System of Anatomy*" particularly, which was finished a little before his decease, and published in 1707, with a preface by W. Wagstaffe, M. D. and reader of anatomy at Surgeons-Hall.

DRAKE (FRANCIS), a surgeon at York, and an eminent antiquary, was much esteemed by Dr. Mead, Mr. Folkes, the two Mr. Gales, and all the principal members of the Royal and Antiquarian Societies. He published in 1736, "*Eboracum; or the History and Antiquities of the City of York, from its Original to the present Time; together with the History of the Cathedral Church, and the Lives of the Archbishops of that See, &c.*" By Francis Drake, of the City of York, Gent. F. R. S. and Member of

of the Society of Antiquaries in London;" a copy of which, with large MS. additions by the author, is in the hands of his son, the Rev. William Drake, F. A. S. late master of the free-school at Felsted in Essex, and, in 1783, vicar of Isleworth, Middlesex, who has distinguished himself by several curious articles in the "*Archæologia*," IV. 143. V. 137, 139, and would republish his father's book if the plates could be recovered. A metzotinto print of Mr. Drake, by Val. Green, was published in 1771, from a picture by N. Drake, with this inscription: "Franc. Drake Armiger, "Eboracensis, Reg. Soc. necnon Antiqu. Socius."

DRAKE (SAMUEL), was fellow of St. John's-College, Cambridge, and contemporary with the above Dr. Drake, who published in 1729, folio, a fine edition of archbishop Parker's work, "*De Antiquitate Britannicæ Ecclesiæ, & Privilegiis Ecclesiæ Cantuariensis, cum Archiepiscopis ejusdem LXX.*" The archbishop's own edition, published by himself in 1572, was exactly followed, which contained not only the lives of the archbishops, but also a catalogue of the chancellors, vice-chancellors, proctors, and commencers in the university of Cambridge, from the year 1500 to 1571, with many other matters relating to that university. The copies of the archbishop's edition almost all varying from one another, the correctest was made the text, and the variations of the rest were taken notice of. Copper-plates were taken by the best hand of all the arms, frontispieces, and other decorations, in the edition of 1572.

DRAKENBORCH (ARNOLDUS), a professor of history and eloquence at Utrecht, died in 1748. He is memorable for having given fine editions in 4to. of two ancient authors, "*Titus Livius*," 7 vols. and "*Silius Italicus*," with very learned notes. He is also the author of some small works.

DRAPER (Sir WILLIAM), was a gentleman who distinguished himself much in the war that was conducted with such spirit and success by Pitt. He is supposed to have received his grammar learning at Eton, and to have completed his education at the King's-College, Cambridge. After going through the regular gradations of service, he was employed about the period of the capture of Fort St. David's, to raise a regiment of foot (the 79th) to serve in the East-Indies. The regiment was soon completed at Chelmsford, in Essex; and colonel Draper, while the regiment lay in that town, exhibited the model of an excellent officer, not merely by the strictest attention to military evolutions and discipline, but by taking care to inculcate in his men a becoming reverence for the Supreme Being, as well as of the necessity of a life of sobriety and decorum. That they might not want, moreover, the best



means of instruction, he purchased, at his own expence, a large number of bibles and common-prayers, to be distributed among them. In 1759, he behaved with the greatest gallantry at Madras; and to his efforts, in conjunction with those of colonel Laurence and major Brereton, the raising of the siege of that important fortress was owing. In 1760, he returned to England; and, in 1761, he was promoted to the rank of brigadier-general in the expedition against Belleisle. Being sent again to the East-Indies, he conducted, in conjunction with admiral Cornish, the expedition against Manilla, the capital of the Philippine-Islands, which surrendered on the 6th of October 1763, and was preserved from plunder by a ransom of four millions of dollars, which, however, the Spaniards never paid. The colours taken at this place were presented to King's-College, Cambridge, and hung up, with proper solemnity, in its beautiful chapel. The services of colonel Draper were rewarded by a red ribband; and, upon the reduction of his regiment, the 79th, which had served so gloriously in the East-Indies, his majesty, unsolicited, gave him the 16th regiment of foot, as an equivalent. This he resigned to colonel Gisborne, for his half pay, 1200*l.* Irish annuity. In 1769, we find him a literary character engaged in defence of his friend the marquis of Granby, in a contest with the celebrated political writer, Junius. Unequal perhaps to his antagonists, he claimed nevertheless the praise of excellence in this kind of writing. In October of the same year, he made a voyage to South-Carolina for the recovery of his health, and took that opportunity of making the tour of North America. He married, in this year, Miss De Lancey, the daughter of the chief justice of New-York. She died, July 1778, leaving him a daughter, born in 1773, who survived her father and enjoyed an ample fortune which came to her from her mother's relations. In 1779, Sir William Draper having then the rank of lieutenant-general was appointed lieutenant-governor of Minorca. During the siege of that important place, he was unfortunately upon ill terms with the governor-general Murray, and, upon their return to England, the conqueror of Manilla exhibited 29 charges against the gallant veteran of Quebec. The court martial deemed 27 frivolous and groundless, and for the other two the governor was ordered to be reprimanded; which order was remitted, and Sir William Draper then ordered to make an apology to the general for having instituted the trial against him: this Sir William did, and afterwards lived in retirement at Bath. He died January 8, 1787.

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DRAYTON (MICHAEL), an English poet, was born at Harshull, in the parish of Atherston, in the county of Warwick, in 1563. His family was ancient, and originally descended from the town of Drayton in Leicestershire, which gave name to his progenitors,

genitors, as a learned antiquary of his acquaintance has recorded; but his parents removing into Warwickshire, our poet was born there. When he was but ten years of age, he appears to have been page to some person of honour, as we collect from his own words: and for his learning at that time, it appears pretty evidently in the same place, that he could then construe his Cato, and some other little collection of sentences. It appears too, that he was then anxious to know, "what kind of strange creatures poets were?" and desired his tutor of all things, that, if possible, "he would make him a poet." He was some time a student in the university of Oxford; and though we do not find that he took any degree there, yet it is conceived, that he ought to have had a place among the Oxford writers, from the authority of his intimate acquaintance Sir Aston Cokain.

In 1588, he seems, from his own description of the Spanish invasion, to have been a spectator at Dover of its defeat; and might possibly have been engaged in some military post or employment there, as we find mention of his being well spoken of by the gentlemen of the army. He took delight very early, as we have seen, in the study of poetry; and was eminent for his talent in this way, nine or ten years before the death of queen Elizabeth, if not something sooner. In 1593, he published a collection of pastorals, under the title of "*Idea: the Shepherd's Garland, fashioned in nine Eclogues; with Rowland's Sacrifice to the nine Muses,*" 4to. dedicated to Mr. Robert Dudley. This *Shepherd's Garland* is the same with what was afterwards reprinted with emendations by our author in 1619, folio, under the title of "*Pastorals, containing Eclogues; with the Man in the Moon.*" It is remarkable, that the folio edition of Drayton's works, printed in 1748, though the title-page professes to give them all, does not contain this part of them. Soon after he published some of those grave and weighty poems, which have rendered him most memorable, and best supported his fame with posterity. His "*Barons Wars,*" and "*England's heroic Epistles;*" his "*Downfalls of Robert of Normandy, Matilda, and Gaveston;*" were all written before 1598; for which, and for his personal qualifications, he was highly celebrated at that time, and distinguished not only as a great genius, but as a good man.

Drayton was one of the foremost of Apollo's train, who welcomed James I. to his British dominions, with a "*Congratulatory Poem, &c.*" 1603, 4to; and how this very poem, through strange ill luck, might have proved his ruin, but for his patient and prudent conduct under the indignity, he has, with as much freedom as was then convenient, informed us in the preface to his "*Poly-Olbion,*" and in his epistle to Mr. George Sandys among his elegies. It is probable, that the unwelcome reception it met with might deter him from attempting to raise himself at court. In 1613, he published the first part of his "*Poly-Olbion;*" by which Greek title, signi-



ying "very happy," he denotes England; as the ancient name of Albion is by some derived from Olbion, happy. It is a chorographical description of the rivers, mountains, forests, castles, &c. in this island, intermixed with the remarkable antiquities, rarities, and commodities thereof. In 1626, we find him styled poet laureat, in a copy of his own verses, written in commendation of Abraham Holland, and prefixed to the posthumous poems of that author. In 1627, was published the second volume of his poems: containing his "Battle of Agincourt, Miseries of Queen Margaret, Court of Fairies, Quest of Cynthia, Shepherd's Syrena, Elegies; also, The Moon-Calf," which is a strong satire upon the masculine affectations of women, and the effeminate disguises of the men, in those times. In 1630, he published another volume of poems in 4to. entitled, "The Muses Elizium:" with three divine poems, "On Noah's Flood, Moses's Birth and Miracles, and David and Goliath." These divine poems are not reprinted in the late edition of his works.

Drayton died in 1631, and was buried in Westminster-Abbey amongst the poets. A handsome table monument of blue marble was raised over his grave the same year, and is adorned with his effigies in busto, laureated. On one side is a crest of Minerva's cap, and Pegasus in an escutcheon on the other. The epitaph was written in letters of gold upon his monument, and said to have had Ben Jonson for its author.

DRELINCOURT (CHARLES), minister of the church of Paris, and a very extraordinary man, was born July 1595, at Sedan; where his father, who was well descended, had a considerable post. He passed through the study of polite literature and divinity at Sedan, but was sent to Saumur, to go through a course of philosophy there under professor Duncan. He was admitted minister in 1618, and discharged his function near Langres, till he was called by the church of Paris in 1620. He had all the qualifications requisite to a great minister. His sermons were very edifying: he was incomparably well skilled in comforting the sick; and he managed the affairs of the church with such skill and success, that he never failed of being consulted upon every important occasion. The services he did the church by his pen are exceedingly great and numerous, whether we consider his books of devotion, or those of controversy. His first essay was, "A Treatise of Preparation for the Lord's Supper." This, and his "Catechism," "Short View of Controversies," and "Consolations against the Fears of Death," have, of all his works, been the most frequently reprinted. Some of them, his book upon death in particular, have passed through above 40 editions; and have been translated into several languages, as High Dutch, Low Dutch, Italian, and English. His "Charitable Visits," in five volumes, have served for a continual consolation to private

private persons, and for a source of materials and model to ministers. He published three volumes of "Sermons," in which, as in all the before-mentioned pieces, there is a wonderful vein of piety, which is very affecting to religious minds. His controversial works are, "The Jubilee;" "The Roman Combat;" "The Jesuit's Owl;" "An Answer to Father Couffin;" "Disputes with the Bishop of Bellai, concerning the Honour due to the holy Virgin;" "An Answer to La Milletiere;" "Dialogues against the Missionaries," in several volumes; "The false Pastor convicted;" "The false Face of Antiquity;" "The pretended Nullities of the Reformation;" "An Answer to Prince Ernest of Hesse;" "An Answer to the Speech of the Clergy spoken by the Archbishop of Sens;" "A Defence of Calvin." He wrote some letters, which have been printed; one to the duchess of Tremouille, upon her husband's revolt from the Protestant religion; one of consolation, addressed to Madam de la Tabarriere; one upon the restoration of Charles II. king of Great-Britain; some upon the English episcopacy, &c. He published also certain prayers, some of which were made for the king, others for the queen, and others for the dauphin. Bayle tells us, that what he wrote against the church of Rome confirmed the Protestants more than can be expressed; for with the arms with which he furnished them, such as wanted the advantage of learning, were enabled to oppose the monks and parish priests, and to contend with the missionaries. His writings made him considered as the scourge of the Papists; yet, like Monsr. Claude, he was much esteemed and even beloved by them. For it was well known, that he had an easy access to the secretaries of state, the first president, the king's advocate, and the civil lieutenant; though he never made any other use of his interest with them, than to assist the afflicted churches. He was highly esteemed by the great persons of his own religion, foreign princes and noblemen, the ambassadors of England and France; and particularly by the house of Hesse. He died Nov. 3, 1669, in a most pious disposition. He had always been extremely assiduous in prayer; and it is said, that in the latter part of his life, if he was alone, he never heard the clock strike, but he fell down upon his knees and addressed himself to God. His "Last Hours" were published after his decease, and annexed to his "Consolations against the Fears of Death," in the later editions of that book.

He married, in 1625, the only daughter of a rich merchant of Paris; by whom he had sixteen children. The seven first were sons; the rest intermixed, six sons and three daughters. Laurence, the eldest of all, was at first minister at Rochelle; but, being obliged to leave that church by an edict, he went to Niort, where he died in 1680, having lost his sight about six months before. He was a very learned man and a good preacher. He left several fine sermons, and likewise a collection of Christian sonnets, which are extremely elegant,



elegant, and highly esteemed by those who have a taste for piety as well as wit. They had gone through six editions in 1693. Henry, the second son, was also a minister, and published sermons. The third son was the famous Charles Drelincourt, professor of physic at Leyden. He was born at Paris in 1633, and taking the degree of M. D. at Montpellier, in 1654, was immediately chosen first physician to the armies of the king of France in Flanders under marshal Turenne. Afterwards marrying at Paris, he had an invitation to the professorship of physic at Leyden, in 1668; which place he accepted, and discharged the functions of it with extraordinary success. He served king William and queen Mary of England, till their advancement to the throne; and it was to him alone, that the king intrusted the care of his consort, in her journey to the waters of Aix in 1681. Bayle has given him a great character. As a man, he describes him benevolent, friendly, pious, and charitable; as a scholar versed in the Greek and Latin tongues, and in all polite literature, in as high a degree, as if he had never applied himself to any thing else; as a professor of physic, clear and exact in his method of reading lectures, and of a skill in anatomy universally admired; as an author, one whose writings are of an original and inimitable character. This great and amiable man died at Leyden, May 1697; leaving behind him one son of his own name. Anthony, a fourth son, was a physician at Orbes, in Switzerland; and afterwards appointed physician extraordinary by the magistrates of Bern. A fifth son died at Geneva, while he studied divinity there. Peter Drelincourt, a sixth, was a priest of the church of England, and dean of Armagh.

All his other children died either in their infancy, or in the flower of their youth, except a daughter, who married to Monsr. Malnoc, advocate of the parliament of Paris; and who, instead of following him to Holland, whither he retired with his Protestantism at the time of the dragoonade, continued at Paris, where she openly professed the Roman Catholic religion.

DRESSERUS (MATTHEW), a learned German, was born at Erfort, the capital of Thuringia, in 1536. The first academical lectures which he heard, were those of Luther and Melancthon, at Wittemberg; but he had not the advantage of them long, because the air of that country not agreeing with his constitution, he was obliged to return to Erfort, where he studied Greek. When he had taken the degree of M. A. in 1559, he read lectures in rhetoric at home, and afterwards taught polite literature and the Greek tongue in the college of Erfort. When he had gone on in this way sixteen years in his own country, he was invited to Jena, to supply the place of Lipsius, as professor of history and eloquence. He pronounced his inaugural oration in 1574, which was afterwards printed with other of his orations. Some time after, he went to Meissen,

Meissen, to be head of the college there; and having continued there six years, he obtained in 1581, the professorship of polite learning in the university of Leipzig; and a particular pension was settled on him to continue the "History of Saxony." Upon his coming to Leipzig, he found dreadful disputes among the doctors. Some endeavoured to introduce the subtleties of Ramus, rejecting the doctrine of Aristotle, while others opposed it; and some were desirous of advancing towards Calvinism, while others would suffer no innovations in Lutheranism. Dreßerus desired to avoid both extremes: and because the dispute concerning the novelties of Ramus greatly disturbed the philosophical community, he was very solicitous to keep clear of it. But the electoral commissary diverted him from this pacific design; and he became the most zealous opposer of Ramism that ever was known in that country.

Dreßerus spent the remainder of his life at Leipzig, where he died in 1607. He married in 1565; and, becoming a widower in 1598, he married again two years after. He was a man of great industry, and not easily tired with applying, as he shewed at Erfort; for he brought all his colleagues, who except one were Roman Catholics, to consent, that the confession of Augsberg and Hebrew should be taught in the university. He was the author of several works, which now are not useful or curious enough to deserve a particular account.

DRINKER (EDWARD), was born on the 24th of December 1680, in a small cabin near the present corner of Walnut and Second Streets in the city of Philadelphia. His parents came from a place called Beverly, in Massachuset's-Bay. The banks of the Delaware, on which the city of Philadelphia now stands, were inhabited, at the time of his birth, by Indians, and a few Swedes and Hollanders. He often talked to his companions of picking wortleberries, and catching rabbits, on spots now the most populous and improved of the city. He recollected the second time William Penn came to Pennsylvania, and used to point to the place where the cabin stood, in which he and his friends that accompanied him were accommodated upon their arrival. At twelve years of age he went to Boston, where he served an apprenticeship to a cabinet-maker. In the year 1745, he returned to Philadelphia with his family, where he lived till the time of his death. He was four times married, and had eighteen children, all of whom were by his first wife. At one time of his life he sat down at his own table with fourteen children. Not long before his death he heard of the birth of a grand-child to one of his grand-children, the fifth in succession from himself.

He retained all his faculties till the last years of his life; even his memory, so early and so generally diminished by age, was but little impaired. He not only remembered the incidents of his childhood

or



or youth, but the events of later years, and so faithful was his memory to him, that his son said that he never heard him tell the same story twice, but to different persons and in different companies. His eye-sight failed him many years before his death, but his hearing was uniformly perfect and unimpaired. His appetite was good till within a few weeks before his death. He generally ate a hearty breakfast of a pint of tea or coffee, as soon as he got out of his bed, with bread and butter in proportion. He ate likewise at eleven o'clock, and never failed to eat plentifully at dinner of the grossest solid food. He drank tea in the evening, but never ate any supper. He had lost all his teeth thirty years before his death (his son says, by drawing excessive hot smoke of tobacco into his mouth); but the want of suitable mastication of his food did not prevent its speedy digestion, nor impair his health. Whether the gums, hardened by age, supplied the place of his teeth in a certain degree, or whether the juices of the mouth and stomach became so much more acrid by time, as to perform the office of dissolving the food more speedily and more perfectly, is not known; but it has been often observed, that old people are more subject to excessive eating than young ones, and that they suffer fewer inconveniences from it. He was inquisitive after news in the last years of his life; his education did not lead him to increase the stock of his ideas in any other way. But it is a fact well worth attending to, that old age, instead of diminishing, always increases the desire of knowledge. It must afford some consolation to those who expect to be old, to discover, that the infirmities to which the decays of nature expose the human body, are rendered more tolerable by the enjoyments that are to be derived from the appetite for sensual and intellectual food.

Drinker was remarkably sober and temperate. Neither hard labour, nor company, nor the usual afflictions of human life, nor the wastes of nature, ever led him to an improper or excessive use of strong drink. For the last twenty-five years of his life he drank twice every day a draught of toddy, made with two table-spoonfuls of spirit in half a pint of water. His son, a man of 59 years of age, declared he had never seen him intoxicated. The time and manner in which he used spirituous liquors, contributed to lighten the weight of his years, and probably to prolong his life.

He enjoyed an uncommon share of health, inasmuch that in the course of his long life he was never confined more than three days to his bed. He often declared that he had no idea of that most distressing pain called the head-ach. His sleep was interrupted a little in the last years of his life with a deluxion in his breast, which produced what is commonly called the old man's cough.

The character of this aged citizen was not summed up in his negative quality of temperance: he was a man of a most amiable temper; old age had not curdled his blood; he was uniformly cheerful and kind to every body; his religious principles were as steady as his

morals

morals were pure ; he attended public worship above thirty years in the Rev. Dr. Sproat's church, and died in a full assurance of a happy immortality. The life of this man is marked with several circumstances which perhaps have seldom occurred in the life of an individual ; he saw and heard more of those events which are measured by time, than have ever been seen or heard by any man since the age of the patriarchs ; he saw the same spot of earth in the course of his life covered with wood and bushes, and the receptacle of beasts and birds of prey, afterwards become the seat of a city, not only the first in wealth and arts in the new, but rivalling in both many of the first cities in the old world. He saw regular streets where he once pursued a hare ; he saw churches rising upon morasses, where he had often heard the croaking of frogs ; he saw wharfs and warehouses where he had often seen Indian savages draw fish from the river for their daily subsistence ; and he saw ships of every size and use in those streams where he had been used to see nothing but Indian canoes ; he saw a stately edifice filled with legislators on the same spot, probably, where he had seen an Indian council fire ; he saw the first treaty ratified between the newly-confederated powers of America and the ancient monarchy of France, with all the formalities of parchments and seals, on the same spot, probably, where he once saw William Penn ratify his first and last treaty with the Indians without the formalities of pen, ink, or paper ; he saw all the intermediate stages through which a people pass from the most simple to the most complicated degrees of civilization ; he saw the beginning and end of the empire of Great-Britain in Pennsylvania.

He had been the subject of seven crowned heads, and afterwards died a citizen of the newly-created republic of America, Nov. 17, 1782, aged 102.

DRUIDS, priests of the ancient Gauls and Britons, and so called from the Greek word "Drus," an oak, because they inhabited the woods, and held those trees to be sacred. Where this order of men began, and from what origin they derived their rites and institutions, has been, and is like to continue, a matter of dispute. The generality make Gaul the seat of their origin ; but Julius Cæsar, who has given a clearer and fuller account of them than any ancient writer, supposes it to have been Britain.

Cicero mentions the Druids, as an order of men, who professed natural knowledge, and to foretel future events, partly by augury, and partly by pure sagacity. Tacitus relates, that the Druids inhabited Mona, an island of Britain (now called Anglesea) when Suetonius made a descent upon it ; and describes their consternation and behaviour upon that occasion. They sacrificed men, as it is said, on certain occasions, for which reason they were not tolerated by some of the Roman emperors. Those sacrifices, at least, were prohibited by Augustus and Tiberius ; and, as Suetonius relates,



quite abolished by Claudius: but there is reason to think, that Druidism continued, till it was swallowed up in Christianity.

DRUMMOND (WILLIAM); a native of Scotland, was born in 1585: his father, Sir John Drummond of Hawthornden, and gentleman usher to James VI. He had his education at Edinburgh, and after that was sent to France in 1606. He studied the civil law at Bourges, in which he made such a progress, as occasioned the president Lockhart to say, that if Drummond had followed the practice, he would have made the best figure of any lawyer in his time. But his genius leading him to politer literature, he relinquished all thoughts of the bar, and betook himself to his pleasant seat at Hawthornden. Here he spent his time in reading Greek and Latin authors, and obliged the world with several fine productions. He wrote his "Cypress Grove," a piece of excellent prose, after a dangerous fit of sickness; and about this time his "Flowers of Sion," in verse. But the death of an amiable lady, he was just going to espouse, obliged him to quit his retirement. This affected him so deeply, that he went to Paris and Rome, between which places he resided eight years. He travelled also through Germany, France, and Italy; where he visited universities, conversed with learned men, and made a choice collection of the best ancient Greek, and of the modern Spanish, French, and Italian books. He then returned to his native country, where a civil war was just ready to break out: upon which he retired again, and in this retirement is supposed to have written his "History of the Five James's," successively kings of Scotland, which was not published till after his death. Besides this, he composed several other tracts against the measures of the Covenanters, and those engaged in the opposition of Charles I. In a piece called "Irene," he harangues the king, nobility, and clergy, about their mutual mistakes, fears, and jealousies: he lays before them the consequences of a civil war from indisputable arguments and the histories of past times. The great marquis of Montrose wrote a letter to him, desiring him to print this "Irene," as the best means to quiet the minds of a distracted people: he likewise sent him a protection dated Aug. 1645, immediately after the battle of Kilsyth, with a letter, in which he commends his learning and loyalty. He wrote other things also, with the same view of promoting peace and union; of calming the disturbed minds of the people, of reasoning the better sort into moderation, and checking the growing evils, which would be the consequence of their obstinacy. He died in 1649, after having married a wife five years before, by whom he had some children: William, who was knighted in Charles the II'd's time: Robert; and Elizabeth, who was married to Dr. Henderson, a physician at Edinburgh. He had a great intimacy and correspondence with the two famous English poets, Drayton and Jonson: the latter of whom



whom travelled from London on foot, to see him at his seat at Hawthornden. His works consisted of several things in verse and prose; an edition of which, with his life prefixed, was printed in folio at Edinburgh, 1711.

DRUSIUS (JOHN), a most learned man among the Protestants, was born at Oudenard in Flanders in 1555. He was designed for the study of divinity, and sent very early to Ghent to learn the languages there, and afterwards to Louvain to pass through a course of philosophy: but his father, having been outlawed in 1567, and deprived of his estate, retired to England, and Drusius soon followed him; though his mother, who continued a good Catholic, did all she could to prevent him. His studies were taken care of, and masters provided for him: and he had soon an opportunity of learning Hebrew under Anthony Cevellier, who was come over to England, and taught that language publicly in the university of Cambridge. Drusius lodged at his house, and had a great share in his friendship. He did not return to London till 1571; and, while he was preparing to go to France, the news of the massacre on St. Bartholomew made him change his resolution. Soon after this, he was invited to Cambridge by Cartwright, the professor of divinity; and also to Oxford, whither he went, and became professor of the Oriental languages there at the age of 22. He taught them at Oxford four years with great success: after which, being desirous of returning to his own country, he went to Louvain, where he studied the civil law. The troubles on the account of religion obliged him to come back to his father at London; but, upon the pacification of Ghent in 1576, they both returned to their own country. The son tried his fortune in Holland, and was appointed professor of the Oriental tongues there in 1577. While he continued in this station at Leyden, he resolved to marry; and he married in 1580 a young gentlewoman of Ghent, who was more than half a convert, and became a thorough Protestant after her marriage. The stipend allowed to Drusius in Holland not being sufficient to support himself and family, he gave intimations, that if better terms should be offered him elsewhere, he would accept of them. The prince of Orange, being informed that he had in a manner exposed himself to the best bidder, wrote to the magistrates of Leyden, to take care not to lose a man of his merit. However they suffered him to remove to Friesland, whither he had been invited to be professor of Hebrew in the university of Franeker. He was admitted into that professorship in 1585, and discharged the functions of it with great honour till his death, which happened in 1616.

He was the author of several works, which shew him to have been well skilled in Hebrew, and to have gained a considerable knowledge in the Jewish antiquities, and the text of the "Old



Testament." His abilities were so well known and so publicly acknowledged, that the States-General ordered him, in 1600, to write notes upon the most difficult passages of the "Old Testament," and promised him a pension of 400 florins a year for several years. They wrote a letter to the States of Friesland, May 18, 1601, to desire them to dispense with all Drusius's employments, which might retard that work: and accordingly the deputies of the States discharged him from all his academical functions, permitting him to substitute another person for his ordinary lectures, and paying his amanuensis. He laboured upon Genesis, Exodus, Leviticus, and the most difficult passages of the Pentateuch; upon the books of Joshua and Samuel; but, being frequently disturbed in the execution of this work, he could not publish any part of it, though it was published afterwards. He had been thought of before for a new translation of the "Bible" into Low Dutch; and the deputies of the States of Friesland gave him a commission, in 1596, to undertake that work, in conjunction with the sieur de Sainte Aldegonde and others; but some persons succeeded in their endeavours to exclude him. He held a vast correspondence with the learned; and, besides the letters which he received in Hebrew, Greek, French, English, and Low Dutch, there were found 2300 Latin letters among his papers. He was a man of great modesty, and an uncommon freedom from prejudices; which making him more reserved than many others in condemning and applauding, occasioned him to be decried as a bad Protestant, and created him many enemies, who treated him with ill language.

His wife is supposed to have died in 1599, by whom he had three children: a daughter, born at Leyden in 1582, and married in 1604 to Abel Curiander; who wrote the life of his father-in-law. He had another daughter, born at Franeker in 1587, who died at Ghent, whither she had taken a journey about business. A priest, knowing her to be dangerously ill, went to confess her, and to give her extreme unction; but she immediately sent him away, and her husband (for she was married) was ready to beat him. It was with great expence and danger, that her body was removed into Zealand; for at Ghent they threatened to deny it burial. He had also a son, who, if he had lived longer, would have been a prodigy of learning. He was born at Franeker in 1588, and his name was John Drusius as well as his father's. He began at five years old to learn the Latin and Hebrew tongues: at seven he explained the Hebrew Psalter so exactly, that a Jew, who taught Arabic at Leyden, was prodigiously surprised at it: at nine he could read the Hebrew without points, and add the points where they were wanted, according to the rules of grammar. He spoke Latin as readily as his mother-tongue; and could make himself understood in English. At 12 he wrote extempore, in  
verse



verse and prose, after the manner of the Jews. At 17 he made a speech in Latin to our James I. in the midst of his court; and was admired by all that were present. He had a lively genius, a solid judgment, a strong memory, and an indefatigable ardour for study. He was likewise of an agreeable temper, which made him greatly beloved; and had noble inclinations, with a singular turn of piety. He died, aged 21, of the stone, in England, at the house of Dr. William Thomas, dean of Chichester, who allowed him a very considerable salary. He left several works; a great many letters in Hebrew, verses in the same language, and notes on the Proverbs of Solomon. He had begun to translate into Latin the “Itinerary of Benjamin Tudelensis,” and the “Chronicle of the Second Temple;” and digested into an alphabetical order the “Nomenclator of Elias Levita;” to which he added the Greek words, which were not in the first edition.

DRYADES, certain female Pagan deities, who presided over woods. Their name is derived from the Greek word *δρῦς*, which, though it properly signifies an oak, signifies also, in a less rigorous and more general sense, all sorts of trees. The Dryades had the liberty of walking about and diverting themselves, and could survive the destruction of those woods, of which they had the direction: in which respect their condition was much happier than that of the *Hamadryades*, who were so close united each to her tree, that they grew up and died together with it. “The Hamadryades,” says Servius, “are nymphs which are born and die with trees; of which kind was the nymph whom Erysichthon slew. Ovid tells us, that when he cut down the tree, a voice was heard, and blood sprung out.” It is said, these nymphs were sometimes extremely grateful to those who preserved them from death; and that they, who did not regard their humble entreaties to spare the trees they depended on, were punished for it.

The poets have used the Dryades and Hamadryades promiscuously: they have also sometimes taken the Hamadryades for the *Naiads*, who were water-nymphs; and the Naiads for the *Oreades*, who were nymphs of the mountains. They did not confine themselves exactly to the definition of each species, but confounded them at pleasure.

DRYDEN (JOHN), an illustrious English poet, was son of Erasmus Dryden, of Tichmarsh in Northamptonshire, 3d son of Erasmus Dryden, of Canons-Ashby in the same county, baronet; and born at Aldwincle near Oundle in that county, Aug. 9, 1631. He was educated in grammar-learning at Westminster-School, being king's scholar there, under the famous Dr. Busby; and was from thence elected, in 1650, a scholar of Trinity-College, Cambridge. During his stay at school, he translated “The third Satire of Persius.”



Perſius" for a Thursday-night's exerciſe, as he tells us himſelf, in an advertisement at the head of that ſatire; and, the year before he left it, wrote a poem "On the Death of the Lord Haſtings:" which however was but an indifferent performance, and particularly defective in point of harmony. In 1658, he published "Heroic Stanzas on the late Lord Protector, written after his Funeral:" and, in 1660, "Aſtræa Redux, a Poem on the happy Reſtoration and Return of his ſacred Majeſty Charles II." In 1662, he addreſſed a poem "To the lord-chancellor Hyde, preſented on New-Year's-Day;" and, the ſame year, published "A Satire on the Dutch." His next production was "Annus Mirabilis: The Year of Wonders, 1666, An Historical Poem:" printed in 1667. His reputation as a poet was now ſo well eſtabliſhed, that this, together with his attachment to the court, procured him the place of poet-laureat and historiographer to Charles II. which accordingly he took poſſeſſion of, upon the death of Sir William Davenant, in 1668. This year he published, "An Eſſay upon Dramatic Poeſy," and dedicated it to Charles earl of Dorſet and Middleſex. In the preface we are told, that the drift of this diſcourſe was to vindicate the honour of our Engliſh writers from the cenſure of thoſe who unjuſtly prefer the French. The eſſay is drawn up in the form of a dialogue. It was animadverted upon by Sir Robert Howard, in the preface to his "Great Favourite, or Duke of Lerma:" to which Dryden replied in a piece prefixed to the ſecond edition of his "Indian Emperor." In 1669, his firſt play, a comedy, called, "The Wild Gallant," was acted at the theatre-royal; but with ſo little ſucceſs, that, if the author had not had a peculiarly ſtrong inclination to dramatic writing, he would have been ſufficiently diſcouraged from any further attempts in it. He went on, however, and, in the ſpace of 25 years produced 27 plays, beſides his other numerous poetical writings. Theſe plays were collected, and published in 6 vols. 12mo. in 1725: to which is prefixed the "Eſſay upon Dramatic Poetry," and a dedication to the duke of Newcastle, by Congreve, wherein the author is ſet in a very dangerous light.

In 1671, he was publicly ridiculed on the ſtage, under the character of Bays, in the duke of Buckingham's famous comedy, called, "The Rehearfal." The character of Bays, as we are told in the key printed with that ſatirical performance in 1735, was originally intended for Sir Robert Howard, under the name of Bilboa: but the representation being put a ſtop to by the plague's breaking out in 1665, it was laid by for ſeveral years, and not exhibited on the ſtage till 1671. During this interval, Dryden being advanced to the laurel, the noble author changed the name of his poet from Bilboa to Bays; and made great alterations in his play, in order to ridicule ſeveral dramatic performances, which had appeared ſince the firſt writing of it, and particularly ſome of Dry-

den's. He affected to despise the satire, as appears from his dedication of the translation of "Juvenal and Persius;" where, speaking of the many lampoons and libels that had been written against him, he says: "I answered not the Rehearsal, because I knew the author sat to himself when he drew the picture, and was the very Bays of his own farce; because also I knew, that my betters were more concerned than I was in that satire; and lastly, because Mr. Smith and Mr. Johnson, the main pillars of it, were two such languishing gentlemen in their conversation, that I could liken them to nothing but their own relations, those noble characters of men of wit and pleasure about town." As insensible however as he affected to be, he did not fail to take a full revenge on its author, under the character of Zimri, in his "Absalom and Achitophel."

In 1673, his tragi-comedies, entitled, "The Conquest of Granada by the Spaniards, in two Parts, were attacked by Richard Leigh, a player belonging to the duke of York's theatre, in a pamphlet called, "A Censure of the Rota, &c." which occasioned several other pamphlets to be written. Elkanah Settle likewise criticised these plays: and it is remarkable that Settle, though in reality a mean and inconsiderable poet, was the mighty rival of Dryden; and for many years bore his reputation above him. To the first part of "The Conquest of Granada," he prefixed "An Essay on Heroic Plays," and subjoined to the second "A Defence of the Epilogue; or, An Essay on the Dramatic Poetry of the last Age;" both which are reprinted in Congreve's edition of his Plays. In 1679, was published "An Essay upon Satire," written jointly by the earl of Mulgrave and Dryden. This piece, which was handed about in MS. contained severe reflections on the duchess of Portsmouth and the earl of Rochester: and they, suspecting Dryden to be the author of it, hired three men to cudgel him, who, as Wood relates, "effected their business in Will's coffee-house in Covent-Garden, at eight o'clock at night, on the 16th of December 1679." In 1680, came out an English translation in verse of "Ovid's Epistles" by several hands: two of which, viz. "Canace to Macareus, and Dido to Æneas," were translated by Dryden, who also wrote the preface; and the epistle of Helen to Paris" by Dryden and the earl of Mulgrave.

In 1681, he published his "Absalom and Achitophel." This celebrated poem, which was at first printed without the author's name, is a severe satire on the contrivers and abettors of the rebellion against Charles II. under the duke of Monmouth; and, under the characters of Absalom, Achitophel, David, and Zimri, are represented the duke of Monmouth, the earl of Shaftesbury, king Charles, and the duke of Buckingham. There are two translations of this poem into Latin: one by Dr. Coward, a physician of Merton-College in Oxford; another by Mr. Atterbury, afterwards  
bishop



bishop of Rochester, both published in 1682, 4to. Dryden left the story unfinished; and the reason he gave for so doing was, "because he could not prevail with himself to shew Absalom unfortunate." A second part of "Absalom and Achitophel" was undertaken and written by Tate, at the request, and under the direction, of Dryden, who wrote near 200 lines of it himself.

The same year, 1681, he published his "Medal, a Satire against Sedition." This poem was occasioned by the striking of a medal, on account of the indictment against the earl of Shaftesbury for high-treason being found *ignoramus* by the grand jury at the Old Bailey, Nov. 1611: for which the Whig-Party made great rejoicings by ringing of bells, bonfires, and the like, in all parts of London. The whole poem is a severe invective against the earl of Shaftesbury and the Whigs. Settle wrote an answer to this poem, entitled, "The Medal reversed;" as he had written a poem, called "Azariah and Hushai," against "Absalom and Achitophel." In 1682, he published a poem, called, "Religio Laici; or, The Layman's Faith," This piece is intended as a defence of revealed religion, and of the excellency and authority of the Scriptures, as the only rule of faith and manners, against Deists, Papists, and Presbyterians. The author tells us, in the preface, that it was written for an ingenious young gentleman, his friend, upon his translation of father Simon's "Critical History of the Old Testament."

In 1683, appeared the tragedy of "The Duke of Guise," written by Dryden and Lee, and dedicated to Lawrence earl of Rochester. This play gave great offence to the Whigs, and was immediately attacked in a pamphlet, entitled, "A Defence of the Charter and municipal Rights of the City of London, and the Rights of other municipal Cities and Towns of England. Directed to the Citizens of London. By Thomas Hunt." In this piece, Dryden is charged with condemning the charter of the city of London, and executing its magistrates in effigy, in his "Duke of Guise; frequently acted and applauded," says Hunt, "and intended most certainly to provoke the rabble into tumults and disorders." About the same time were printed also "Some Reflections upon the pretended Parallel in the Play called 'The Duke of Guise;' the author of which pamphlet tells us, that he was wearied with the dulness of this play, and extremely incensed at the wicked and barbarous design it was intended for; that the fiercest Tories were ashamed of it; and, in short, that he never saw any thing that could be called a play, more deficient in wit, good character, and entertainment, than this." In answer to this and Hunt's pamphlet, Dryden published "The Vindication: or, the Parallel of the French holy League and the English League and Covenant, turned into a seditious Libel against the King and his Royal Highness, by Thomas Hunt and the Author of the Reflections, &c."

&c.” In this “Vindication,” which is printed at the end of the play in Congreve’s edition, he tells us, that in the year of the Restoration, the first play he undertook was the “Duke of Guise,” as the fairest way, which the act of indemnity had then left, of setting forth the rise of the late rebellion; that at first it was thrown aside by the advice of some friends, who thought it not perfect enough to be published; but that, at the earnest request of Mr. Lee, it was afterwards produced between them; and that only the first scene, the whole fourth act, and somewhat more than half the fifth, belonged to him, all the rest being Mr. Lee’s. He acquaints us also occasionally, that Mr. Thomas Shadwell, the poet, made the rough draught of this pamphlet against him, and that Mr. Hunt finished it.

In 1684, he published a translation of “Maimbourg’s History of the League;” in which he was employed by Charles II. on account of the plain parallel between the troubles of France and those of Great-Britain. Upon the death of this monarch, he wrote his “Threnodia Augustalis: a Poem, sacred to the happy Memory of that Prince.” Soon after the accession of James II. he turned Roman Catholic; upon which occasion, Mr. Thomas Browne wrote “The Reason of Mr. Bays’s changing his Religion considered, in a Dialogue between Crites, Eugenius, and Mr. Bays, 1688,” 4to. and also, “The late Converts exposed: or, The Reasons of Mr. Bays’s changing his Religion considered, in a Dialogue; Part the second, 1690,” 4to. In 1686, he wrote “A Defence of the Papers written by the late King of blessed Memory, and found in his strong Box.” This was written in opposition to Stillingfleet’s “Answer to some Papers lately printed, concerning the Authority of the Catholic Church in Matters of Faith, and the Reformation of the Church of England, 1686,” 4to. Stillingfleet hereupon published “A Vindication of the Answer to some late Papers, in 1687, 4to. in which he treats Dryden with some severity.

In 1687, he published his “Hind and Panther; a Poem.” It is divided into three parts, and is a direct defence of the Romish church, chiefly by way of dialogue between a hind, who represents the church of Rome, and a panther, who sustains the character of the church of England. These two beasts very learnedly discuss the several points controverted between the two churches; as transubstantiation, church-authority, infallibility, &c. This poem was immediately attacked by the wits, particularly by Montague, afterwards earl of Halifax, and Prior; who joined in writing “The Hind and Panther transversed to the Story of the Country Mouse and the City Mouse.” In 1688, he published “Britannia Rediviva; a Poem on the Birth of the Prince.” He was supposed, some time before this, to have been engaged in translating Varilla’s



"History of Heresies," but to have dropped that work before it was finished.

At the Revolution in 1688, being disqualified, by having turned Papist, he was dismissed from the office of poet-laureat: however, the earl of Dorset, though obliged, as lord-chamberlain, to withdraw his pension, was so generous a friend and patron to him, that he allowed him an equivalent out of his own estate. This Prior tells us, in the dedication of his poems to lord Dorset, his descendant. He was succeeded by Shadwell, against whom he entertained an implacable resentment; as appears from his "Mac Flecknoe," one of the severest satires in any language. In 1688 also, he published "The Life of St. Francis Xavier," translated from the French of father Dominic Bouhours. In 1693, came out, in folio, a translation of "Juvenal and Persius;" in which the first, third, sixth, tenth, and sixteenth Satires of Juvenal, and Persius entire, were done by Dryden, who prefixed a long and beautiful discourse, by way of dedication, to the earl of Dorset.

In 1695, he published a translation, in prose, of Du Fresnoy's "Art of Painting;" the second edition of which, corrected and enlarged, was published in 1716, with this title, "The Art of Painting, by C. A. du Fresnoy; with Remarks. Translated into English, with an original Preface, containing a Parallel between Painting and Poetry, by Mr. Dryden. As also a short Account of the most eminent Painters, both ancient and modern, by R. G. Esq." It is dedicated to the earl of Burlington by Richard Graham, Esq. Dryden tells us, in the preface, that, when he undertook this work, he was already engaged in the translation of Virgil, "from whom," says he, "I only borrowed two months." This translation was published in 1697, and has passed through several editions in various forms. The "Pastorals" are dedicated to lord Clifford; and Dryden tells his lordship, that "what he now offers him, is the wretched remainder of a sickly age, worn out with study, and oppressed with fortune, without other support than the constancy and patience of a Christian;" and he adds, "that he began this work in his great climacteric." The "Life of Virgil," which follows this dedication, the two prefaces to the "Pastorals" and "Georgics," and all the arguments in prose to the whole translation, were given him by friends; the preface to the "Georgics," in particular, by Addison. The translation of the "Georgics" is dedicated to the earl of Chesterfield; and that of the *Æneis* to the earl of Mulgrave. This latter dedication contains the author's thoughts on Epic poetry, particularly that of Virgil. It is generally allowed, that his translation of Virgil is, upon the whole, extremely well performed; at least, better than it has ever been in any other language.

In 1698, he published his "Fables, ancient and modern; translated into Verse from Homer, Ovid, Boccace, and Chaucer."

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He tells us in the preface to this his last work, that “he thinks himself as vigorous as ever in the faculties of his soul, excepting only his memory, which,” he says, “is not impaired to any great degree;” and he was then 68 years of age. Besides the original pieces and translations hitherto mentioned, he wrote many other things, which have been several times published in the “Six Volumes of Miscellanies” under his name, and in other collections. They consist of translations from the Greek and Latin poets; epistles to several persons; prologues and epilogues to various plays, elegies, epitaphs, and songs. In 1743, came out, in two volumes 12mo. a new collection of our author’s political works, under the title of “Original Poems and Translations, by John Dryden, Esq; now first collected and published together;” that is, collected from the “Six Volumes of Miscellanies” just mentioned. There is a collection of our author’s Original Poems and Translations,” published in a thin folio, 1701; but, as it does not contain much above half the pieces, so it does not at all answer the design of this collection; which, with his plays, fables, and translations of Virgil, Juvenal, and Persius, is intended to complete his works in twelves. As to his performances in prose, besides essays and prefaces, some of which have been mentioned, he wrote “The Lives of Plutarch and Lucian,” prefixed to the translations of those authors by several hands; “The Life of Polybius,” before the translation of that historian by Sir Henry Sheer; and the preface to the “Dialogue concerning Women,” by William Walth, Esq.

He died May 1, 1701. He married the lady Elizabeth Howard, daughter of the earl of Berkshire, who survived him about eight years; and by whom he had three sons, Charles, John, and Henry. Charles became usher of the palace to Pope Clement XI. and, returning to England, was drowned in the Thames near Windsor in 1704. He was the author of several things, and translated one of the “Satires of Juvenal.” John translated the 14th “Satire of Juvenal,” and was the author of a comedy, called, “The Husband his own Cuckold,” printed in 1696. Henry entered into a religious order.—Dryden was interred in Westminster-Abbey, where a monument has since been erected over him by John Sheffield, duke of Buckinghamshire. There are some circumstances, relating to his funeral, recorded in “Wilson’s Memoirs of the Life of Mr. Congreve,” which are of a very extraordinary nature. The day after his death, Sprat, bishop of Rochester and dean of Westminster, sent word to the lady Elizabeth Howard, his widow, that he would make a present of the ground, and all the other abbey fees. The lord Halifax likewise sent to the lady Elizabeth, and to Mr. Charles Dryden her son, offering to defray the expences of our poet’s funeral, and afterwards to bestow 500*l.* on a monument in the abbey; which generous offer from both was accepted. Accordingly, on the Sunday following, the company being assem-



bled, the corpse was put into a velvet hearse, attended by eighteen mourning coaches. When they were just ready to move, the lord Jefferies, son of the chancellor Jefferies, with some of his rakish companions, coming by, asked whose funeral it was? and, being told it was Mr. Dryden's, he protested, that he should not be buried in that private manner; that he would himself, with the lady Elizabeth's leave, have the honour of his interment, and would bestow 1000*l.* on a monument in the abbey for him. This put a stop to the procession; and Jefferies, with several of the gentlemen who had alighted from the coaches, went up stairs to the lady Elizabeth, who was sick in bed. Jefferies repeated the purport of what he had said below; but lady Elizabeth absolutely refusing her consent, he fell on his knees, vowing never to rise till his request was granted. The lady, under a sudden surprise, fainted away; and lord Jefferies, pretending to have gained her consent, ordered the body to be carried to Mr. Russel's, an undertaker in Cheapside, and to be left there till further orders. In the mean time, the abbey was lighted up, the ground opened, the choir attending, and the bishop waiting some hours to no purpose for the corpse. The next day, Mr. Charles Dryden waited upon lord Halifax and the bishop, and endeavoured to excuse his mother, by relating the truth; but they would not hear of any excuse. Three days after, the undertaker, receiving no orders, waited on lord Jefferies, who turned it off in a jest, pretending, that those who paid any regard to a drunken frolic, deserved no better; that he remembered nothing at all of the matter; and that they might do what they pleased with the corpse. Upon this, the undertaker waited on the lady Elizabeth, who desired a day to consider what must be done. Mr. Charles Dryden immediately wrote to lord Jefferies, who returned for answer, that he knew nothing of the matter, and would be troubled no more about it. Mr. Dryden applied again to lord Halifax and the bishop of Rochester, who absolutely refused to do any thing in the affair. In this distress, Dr. Garth sent for the corpse to the college of Physicians, and proposed a funeral by subscription; which succeeding, about three weeks after Dryden's decease, Garth pronounced a Latin oration over his body, which was conveyed from the college, attended by a numerous train of coaches, to Westminster-Abbey. After the funeral, Mr. Charles Dryden sent lord Jefferies a challenge, which was not accepted; and Mr. Dryden publicly declaring he would watch every opportunity to fight him, his lordship thought fit to leave the town upon it, and Mr. Dryden never could meet with him after.

As to Dryden's character, it has been treated in extremes, some setting it too high, others too low; for he was too deeply engaged in party, to have strict justice done him either way. As to his dramatic works, to say nothing more of the "Rehearsal," we find, that the critics, his contemporaries, made very free with them; and,

and, it must be confessed, they are not the least exceptionable of his compositions. For tragedy, it has been observed, that he seldom touches the passions, but deals rather in pompous language, poetical flights and descriptions. As to comedy, himself acknowledges his want of genius for it, in his defence of the “*Essay on Dramatic Poetry*,” prefixed to his “*Indian Emperor*.” But perhaps he would have wrote better in both kinds of the drama, had not the necessity of his circumstances obliged him to conform to the popular taste: as he himself insinuates in the epistle dedicatory to the “*Spanish Friar*.” His translations of “*Virgil*, *Juvenal*, and *Persius*,” and his “*Fables*,” were well received, as we have observed already: but his poetical reputation is built chiefly upon his original poems, among which his “*Ode on St. Cæcilia’s Day*” is justly esteemed one of the most perfect pieces in any language. It has been set to music more than once, particularly in the winter of 1735, by Handel: and was publicly performed, with the utmost applause, at the theatre in Covent-Garden. It is said, that he had once a design of taking orders, but was refused; and that he solicited for the provostship of Eton-College, but failed also in this.

DUAREN (*FRANCIS*), professor of civil law at Bourges, was born at St. Brien, a city of Bretagne in France, 1509. He was the son of John Duaren, who exercised a place of judicature in Bretagne; which place he succeeded his father in, and performed the functions of it for some time. He read lectures on the *Pandects* at Paris, in 1536; and, among other scholars, had three sons of the learned Budæus. He was sent for to Bourges in 1538 to teach civil law, three years after Alciat was retired; but quitted his place in 1548, and went to Paris, in order to frequent the bar: for he was very desirous to join the practice to the theory of the law. He attended the bar of the parliament of Paris, but conceived a prodigious aversion to the chicanery of the court: disgusted therewith, Duaren had great reason to rejoice at the advantageous offers made him by the duchess of Berri, sister of Henry II. which gave him a favourable opportunity to retire from the bar, and to resume with honour the employment he had at Bourges. He returned to his professorship of civil law there, in 1551; and no professor, except Alciat, had ever so large a stipend in the university, as himself. He seems to have deserved it: for to his honour it may be said, that he was the first of the French civilians, who cleared the civil-law-chair from the barbarism of the glossators, in order to introduce the pure sources of the ancient jurisprudence. He was indeed unwilling to share this honour with any person; and therefore viewed with an envious eye his colleague Eguinard Baron, who blended likewise polite literature with the study of the law. This jealousy prompted him to write a book, in which he endeavoured



endeavoured to lessen the esteem the world had for his colleague ; however, after the death of Baron, he shewed himself one of the most zealous to immortalize his memory, and erected a monument in honour of the deceased at his own expence. He had other colleagues, who revived his uneasiness. He could not behold without pain the great reputation of Balduinus or Baudouin, who was younger than himself ; and, after he was delivered from that thorn, he perceived, that Cujacius, who succeeded Baudouin, had still greater merit. He did not at all love this new-comer ; and there arose between them such disputes, that the consequences of them might have occasioned great disorders in the university of Bourges, if Cujacius had not left the field, and retired to Valence, in order to teach civil law there.

He died in 1559, without having ever married. He had great learning and an excellent judgment, but a very bad memory ; so that he was obliged always to read his lectures from his notes. His "Treatise of Benefices," which he published in 1550, rendered him suspected of heresy ; and it was inserted in the "Index Expurgatorius" at Rome. Baudouin treated him as a prevaricator and dissembler, and reproached him with being a plagiarist from Calvin, in his book relating to the priesthood : which reproach Baudouin is supposed to have cast upon him, in order to expose him to the rage of persecutors. Duaren was highly incensed at it, and complained by letter, as well as by word of mouth, to Calvin, who pacified him.

A collection of his works was made in his life-time, and printed at Lyons in 1554 : but, after his death, another edition more complete was published in 1579, under the inspection of Nicholas Cifner, who had been his scholar, and was afterwards professor of civil law at Heidelberg, which contains : 1. "Commentaria in varios Titulos Digesti & Codicis." 2. "Disputationum Anniversariarum, Libri duo." 3. "De Jure Accrescendi, Libri duo." 4. "De Ratione docendi discendique Juris." 5. "De Jurisdictione & Imperio." 6. "Apologia adversus Eguinarium Baronem." 7. "De Plagiariis." This Bayle calls "a curious treatise, but too short for so copious a subject." 8. "In Consuetudines Feudorum Commentarius." 9. "De sacris Ecclesiæ Ministeriis ac Beneficiis." 10. "Pro Libertate Ecclesiæ Gallicanæ adversus Artes Romanas Defensio." 11. "Epistola ad Sebast. Albespinam, Regis Galliarum Oratorem." 12. "Epistola de Francisco Balduino." 13. "Defensio adversus Balduini Sycophantæ Maledicta."

DUARENUS (FRANCIS), a French civilian, and one of the most learned men of the sixteenth century, was born at St. Brieux, in Brittany, in 1509. He became professor of law at Bourges ; and, according to Thuanus, the most learned lawyer of his time after Alciat, who was his master. He joined to law the cultivation of belles lettres, and was one of the first, who purged the glossaries of their barbarisms, and introduced polite language into law-compositions.

positions. He was suspected to be at the bottom a Protestant, but we know not upon what foundation. He died at Bourges in 1559. His principal works are: 1. "Commentaries upon the Code and Digest." 2. "A Treatise de Plagiariis." 3. "Pro Libertate Ecclesiæ Gallicæ contra Romanam." It was probably this, which drew upon him the imputation of Protestantism. His works have been twice printed, in a collective body: at Lyons, 1578, 2 vols. 8vo. and at Geneva, in 1608, folio.

DUCHAL (JAMES), a learned minister among the Dissenters, was born in Ireland in 1697. He had his early education under the direction of an uncle; his preparatory studies were greatly assisted by the well known and justly admired Mr. Abernethy; and he finished his course of study at the university of Glasgow: which, in testimony of his merit, conferred on him the degree of D. D. He resided for ten or eleven years at Cambridge, as the pastor of a small congregation there; where he enjoyed his beloved retirement, the advantage of books, and of learned conversation, which he improved with the greatest diligence. On Mr. Abernethy's removal from Antrim, he succeeded him in that place; and, on the death of the said worthy person, was chosen to be minister to the Protestant Dissenting congregation of Wood-Street, Dublin. In this situation he continued to his death, which happened in 1761.

It is very remarkable, and worth recording, that, during his residence here, when he was in the decline of life, of a valetudinary habit, and had frequent avocations in the way of his profession, he composed and wrote sermons to an amount almost beyond belief; more, it appears on the best computation, than 700. From this mass, a collection was taken after his death, and published in 3 vols. 8vo. in 1764. They are mostly on new and uncommon subjects; and a vein of strong manly sense and rational piety runs through the whole.

During his life, he published a volume of excellent discourses on the presumptive arguments in favour of the Christian religion; and many occasional tracts both in England and Ireland.

DUCHAT (JACOB LE), a Frenchman, distinguished among the literati, was born at Metz in 1653. He was trained to the law, and followed the bar, till the Reformed were driven out of France, by the revocation of the edict of Nantz. In 1701, he settled at Berlin; became a member of the Academy of Sciences; and died there in 1735. He was regarded as a very learned person, yet is distinguished as an editor, rather than an author. He had, it seems, a great taste for the ancient French writers; and gave new editions of the "Menippean Satires," of the "Works of Rabelais," of the "Apologie for Herodotus," by Henry Stephens, &c. all accompanied with remarks of his own. He held a correspondence with



Bayle, whom he furnished with many particulars for his Dictionary. After his death was published a "Ducatiana," at Amsterdam, in 1738, 2 vol. 12mo.

DUCK (ARTHUR), a civilian, was born in Devonshire in 1580, of a considerable family; and at fifteen years of age became a student at Exeter-College in Oxford, where he took a degree in arts in 1599. From thence he removed to Hart-Hall, and afterwards was elected fellow of All-Souls; but his genius leading him to the study of the civil law, he took his other degrees in that faculty. He travelled into France, Italy, and Germany; and, after his return, was made chancellor of the diocese of Bath and Wells. He was afterwards made chancellor of London, and at length master of the Requests; but the confusions, which were then beginning, probably hindered him from rising higher. In 1640, he was elected burges for Minehead in Somersetshire, and soon after siding with king Charles in the time of the rebellion, became a great sufferer in the fortunes of his family. In 1648, he was sent for by his majesty to Newport in the isle of Wight, to be assisting in his treaty with the commissioners from the parliament; but, that treaty taking no effect, he retired to his habitation at Chiswick near London, where he died in 1649. He was an excellent civilian, a tolerable poet, especially in his younger days, and very well versed in history, ecclesiastical as well civil. He left behind him "*Vita Henrici Chichele, &c.*" and "*De Usu & Autoritate Juris Civilis Romanorum in Dominiis Principum Christianorum:*" a very useful and entertaining work, which has been printed several times at home and abroad. He was greatly assisted in this work by the learned Dr. Gerard Langbaine.

DUCK (STEPHEN), a very extraordinary person, who from a thresher became a poet, and was afterwards advanced to the cure of a parish. He was born about the beginning of this century, and had originally no other teaching, than what enabled him to read and write English: and, as arithmetic is generally joined with this degree of learning, he had a little share of that too. About his 14th year he was taken from school, and was afterwards successively engaged in the several lowest employments of a country life. This lasted for some years; so long, that he had almost forgot all the arithmetic he had learned at school. However, he read sometimes, and thought oftener: he had a certain longing after knowledge; and, when he reflected within himself on his want of education, he began to be particularly uneasy, that he should have forgot any thing of what he had learned, even at the little school he had been at. He thought of this so often, that, at last, he resolved to try his own strength; and, if possible, to recover his arithmetic again.

He was then about 24 years of age; and considering the difficulties

ties the poor fellow lay under, an inclination for knowledge must needs have been very strong in him. He was then married, and at service : he had little time to spare : he had no books, and had no money to get any ; but he was resolved to go through with it, and accordingly used to work more than other day-labourers, by which means he got some little matter added to his pay. This overplus was at his own disposal ; and with this he bought first a book of vulgar arithmetic, then one of decimal, and a third of measuring land : all which, by degrees, he made himself a tolerable master of, in those hours he could steal from sleep, after the labours of the day. He had, it seems, one dear friend, who joined with him in this literary pursuit ; and with whom he used to talk and read, when they could steal a little time for it. This friend had been in a service at London for two or three years, and had an inclination to books, as well as Stephen Duck. He had purchased some, and brought them down with him into the country ; and Stephen had always the use of his little library, which in time was increased to two or three dozen of books.

With these helps Stephen grew something of a poet, and something of a philosopher. He had from his infancy a cast in his mind towards poetry, as appeared from several little circumstances ; but what gave him a higher taste of it, than he had been used to, was Milton's "*Paradise Lost*." This he read over twice or thrice with a dictionary, before he could understand the language of it thoroughly ; and this, with a sort of English grammar he had, is said to have been of the greatest use to him. It was his friend that helped him to the "*Spectators* ;" which, as he himself owned, improved his understanding more than any thing. The copies of verses, scattered in those pieces, helped on his natural bent that way ; and made him willing to try, whether he could not do something like them. He sometimes turned his own thoughts into verse, while he was at work ; and at last begun to venture those thoughts a little upon paper. The thing took air ; and Stephen, who had before the name of a scholar among the country people, was said now to be able to write verses too. This was mentioned accidentally, about the year 1729, before a gentleman of Oxford, who sent for Stephen ; and after some talk with him, desired him to write him a letter in verse. He did so ; and that letter is the epistle, which stands the last in his poems, though the first whole copy of verses that ever he wrote.

By these attempts, one after another, he became known to the clergymen in the neighbourhood ; who, upon examining him, found that he had a great deal of merit, made him some presents, and encouraged him to go on. At length, some of his essays falling into the hands of a lady of quality, who attended on the late queen Caroline, he became known to her majesty, who took him under her protection, and settled on him a yearly pension of



about 30l. This Duck very gratefully acknowledges, in the dedication of his "Poems" to the Queen.

Duck was afterwards admitted into orders, and preferred to the living of Byfleet in Surrey. He had taken some pains to master the Latin tongue. At Byfleet he continued for many years to make poems and sermons, and was mightily followed by the people as a preacher; till, falling at length into a low-spirited melancholy way, he flung himself into the Thames from a bridge near Reading, and was drowned. This unhappy accident, for he was perfectly lunatic, befell him some time in June 1756.

**DUDLEY (EDMUND)**, a celebrated lawyer and able statesman in the reign of Henry VII. was born in 1462. Some have said, that he was the son of a mechanic: but this notion probably took its rise from prejudices conceived against him for his mal-administrations in power; for he was of the ancient family of the Dudleys, and his father was Sir John Dudley, second son of John Dudley, baron of Dudley, and knight of the Garter. About the age of sixteen he was sent to Oxford, where he spent some time; and afterwards removed to Gray's-Inn in London, in order to prosecute the study of the law. He studied it with great diligence, and came at length to be considered as a most able person in his profession; which induced Henry VII. to take him very early into his service. It is said, that for his singular prudence and fidelity, he was sworn of the king's privy-council in his 23d year: and as Polydore Vergil, who affirms this, was then here in England, there can be no reason to doubt it. In 1492, we find him one of those great men in the king's army near Boulogne, who were chiefly instrumental in making a peace with France; and that two years after he obtained the wardship and marriage of Elizabeth, daughter of Edward Grey, viscount L'Isle, sister and coheiress of John viscount L'Isle, her brother. In 1499, he was one of those who signed the ratification of the peace just mentioned, by the authority of parliament; which shews, that he was a person in great credit with his country, as well as in high favour with his prince, whom he particularly served in helping to fill his coffers, under the colour of law, though with very little regard to equity and justice.

In the parliament held in 1504, Dudley was speaker of the House of Commons; and in consideration, as it may be presumed, of his great services to his master in this high station, we find that two years after he obtained a grant of the stewardship of the rape of Haltings, in the county of Suffex. This was one of the last favours he received from his master; who, at the close of his life, is said to have been so much troubled at the oppressions and extortions of these ministers, that he was desirous to make restitution to such as had been injured, and directed the same by his will. Some writers have taken occasion from hence to free that monarch from blame, flinging it all upon Empson and Dudley: but others, and

Bacon

Bacon among them, have very plainly proved, that they did not lead or deceive him in this affair, but only acted under him as instruments. The king died at Richmond the 21<sup>st</sup> of April 1509, and was scarcely in his grave, when Dudley was sent to the Tower; the clamour of the people being so great, that this step was absolutely necessary to quiet them: though Stowe seems to think, that both he and Empson were decoyed into the Tower, or they had not been so easily taken. At the same time numbers of their subordinate enemies were seized, imprisoned, tried, and punished. July the same year, Dudley was arraigned and found guilty of high treason, before commissioners assembled in Guildhall. The king, taking a journey afterwards into the country, found himself so much incommoded by the general outcry of his people, that he caused Empson to be carried into Northamptonshire, where, Oct. following, he was also tried and convicted, and then remanded back to the Tower. In the parliament of Jan. 1510, Dudley and Empson were both attainted of high-treason; but the king was unwilling to execute them; and Stowe informs us, that a rumour prevailed, as if queen Catharine had interposed, and procured Dudley's pardon. The clamours of the people continually increasing, being rather heightened than softened by seeing numbers of mean fellows, whom they had employed as informers and witnesses, convicted and punished, while themselves were spared, the king was at last obliged to order them for execution; and accordingly they both lost their heads upon Tower-Hill, Aug. 18, 1510.

Dudley, to give some employment to his thoughts during his tedious imprisonment in the Tower, and perhaps with a view of extricating himself from his misfortunes, composed a very extraordinary piece, which he addressed to the king, entitled, "The Tree of the Commonwealth, by Edmund Dudley, Esq. late counsellor to king Henry VII. the same Edmund being, at the compiling thereof, prisoner in the Tower, in 1 Henry VIII." This book never reached the king's hands, and so could not contribute to save the head of its author: nevertheless, it is somewhat strange, that though seen and perused by many, and thence made often the subject of conversation, it should never be published. Several copies of it are still extant in MS.

DUDLEY (JOHN), son of the preceding, baron of Malpas, viscount L'Isle, earl of Warwick, and duke of Northumberland, was born in 1502, and afterwards became one of the most powerful subjects this kingdom ever saw. At the time his father was beheaded, he was about eight years old; and it being enough known, that the severity exercised in that act was rather to satisfy the people than justice, his friends found no great difficulty in obtaining from the parliament, that his father's attainder might be reversed,



and himself restored in blood: for which purpose a special act was passed in 1511. After an education suitable to his quality, he was introduced at court in 1523, where, having a fine person and great accomplishments, he soon became admired. He attended the king's favourite, Charles Brandon, duke of Suffolk, in his expedition to France; and distinguished himself so much by his gallant behaviour, that he obtained the honour of knighthood. He attached himself to cardinal Wolsey, whom he accompanied in his embassy to France; and he was also in great confidence with the next prime-minister, lord Cromwell. The fall of these eminent statesmen one after another did not at all affect the favour or fortune of Sir John Dudley, who had great dexterity in preserving their good graces, without embarking too far in their designs; preserving always a proper regard for the sentiments of his sovereign, which kept him in full credit at court, in the midst of many changes as well of men as measures. In 1542, he was raised to the dignity of viscount L'Isle, and at the next festival of St. George was elected knight of the Garter. This was soon after followed by a much higher instance both of kindness and trust: for the king, considering his uncommon abilities and courage, and the occasion he had then for them, made him lord high admiral of England for life; and in this important post he did many singular services. He owed all his honours and fortune to Henry VIII. and received from him, towards the close of his reign, very large grants of church lands, which however created him many enemies. He was also named by king Henry in his will, to be one of his sixteen executors: and received from him a legacy of 500*l.* which was the highest he bestowed on any of them.

After the death of Henry, which happened January 31, 1546-7, the earl of Hertford, afterwards duke of Somerset, who was the young king's uncle, without having any regard to Henry's will, procured himself to be declared protector of the kingdom; and set on foot many projects. Among the first, one was, to get his brother, Sir Thomas Seymour, made high admiral; in whose favour the lord viscount L'Isle was obliged to resign, but, in lieu thereof, as it seems, created earl of Warwick, and made great chamberlain of England: this was in February. Afterwards troubles came on, and insurrections broke out in several parts of the kingdom. In Devonshire they grew so strong, that they besieged the city of Exeter; and, before they could be reduced by the lord Russel, a new rebellion broke out in Norfolk, under the command of one Robert Ket, a tanner, who was very soon at the head of ten thousand men. The earl of Warwick, whose reputation was very high in military matters, was ordered to march against the latter. He defeated them, and killed about a thousand of them: but they, collecting their scattered parties, offered him battle a second time. The earl marched directly towards them; but, when he was on

the point of engaging, he sent them a message, that "he was sorry to see so much courage expressed in so bad a cause; but that, notwithstanding what was past, they might depend on the king's pardon on delivering up their leaders." To which they answered, that "he was a nobleman of so much worth and generosity, that, if they might have this assurance from his own mouth, they were willing to submit." The earl accordingly went among them; upon which they threw down their arms, delivered up Robert Ket and his brother William, with the rest of their chiefs, who were hanged: upon hearing which, the other rebels were dispersed, and so all was quiet again.

At the end of 1549, Sir Thomas Seymour having been attainted and executed for strange practices against his brother, and the protector now in the Tower, the earl of Warwick was again made lord high admiral, with very extensive powers. He stood at this time so high in the king's favour, and had so firm a friendship with the rest of the lords of the council, that nothing was done but by his advice and consent; to which therefore we must attribute the release of the duke of Somerset out of the Tower, and the restoring of him to some share of power and favour at court. The king was much pleased with this; and, in order to establish a real and lasting friendship between these two great men, had a marriage proposed between the earl of Warwick's eldest son and the duke of Somerset's daughter; which at length was brought to bear, and the 3d of June 1550 solemnized in the king's presence. April 1551, the earl of Warwick was constituted earl marshal of England; soon after lord warden of the northern marches; and, in October, advanced to the dignity of duke of Northumberland. A few days after, the conspiracy of the duke of Somerset breaking out, the duke, his duchess, and several other persons, were sent prisoners to the Tower; and the king, being persuaded that he had really formed a design to murder the duke of Northumberland, resolved to leave him to the law. He was tried, condemned, and, Feb. the 22d, 1551-2, executed; the duke of Northumberland succeeding him as chancellor of Cambridge.

This great politician had now raised himself as high as it was possible in point of dignity and power: the ascendancy he had gained over the young king was so great, that he directed him entirely at his pleasure; and he had with such dexterity wrought most of the great nobility into his interests, and had so humbled and depressed all who shewed any dislike to him, that he seemed to have every thing to hope, and little to fear. And this indeed upon good grounds, while that king lived; but, when he discerned his majesty's health to decline apace, he considered, and it was very natural for him to consider, how he might secure himself and his family. This appears plainly from the hurry with which the marriage was concluded with the lady Jane Grey, eldest daughter  
of



of the duke of Suffolk, and his fourth son lord Guildford Dudley; which was celebrated in May 1553, that is, not above two months before the king died. He had been some time contriving that plan for the disposal of the kingdom, which he carried afterwards into execution. In the parliament held a little before the king's death, he procured a considerable supply to be granted; and, in the preamble of that act, caused to be inserted a direct censure of the duke of Somerset's administration. Then, dissolving that parliament, he applied himself to the king, and shewed him the necessity of setting the lady Mary aside, from the danger the Protestant religion would be in, if she should succeed him: in which, from the piety of that young prince, he found no great difficulty. Burnet says, he did not well understand how the king was prevailed on to pass by his sister Elizabeth, who had been always much in his favour: yet, when this was done, there was another difficulty in the way. The duchess of Suffolk was next heir, who might have sons; and therefore, to bar these in favour of lady Jane Dudley, seemed to be unnatural as well as illegal. But the duchess herself contributed, as far as in her lay, to remove this obstacle, by devolving her right upon her daughter, even if she had male issue: and this satisfied the king. The king's consent being obtained, the next point was to procure a proper instrument to be drawn by the judges: in doing which, the duke of Northumberland made use of threats, as well as promises; and, when done at last, it was in such a manner, as plainly shewed it to be illegal in their own opinions.

Edward died the 6th of July 1553. It is said, that the duke of Northumberland was very desirous of concealing his death for some time; but this being found impossible, he carried his daughter-in-law, the lady Jane, from Durham-House to the Tower, for the greater security, and on the 10th of July proclaimed her queen. The council also wrote to lady Mary, requiring her submission; but they were soon informed, that she was retired into Norfolk, where many of the nobility and multitudes of people resorted to her. It was then resolved to send forces against her under the command of the duke of Suffolk; but queen Jane, as she was then styled, would by no means part with her father; and the council earnestly expressed the duke of Northumberland to go in person, to which he was little inclined, as doubting their fidelity. However, on the 14th of July, he went, accompanied by some others; but, as they marched through Bishopsgate, with two thousand horse and six thousand foot, he could not forbear saying to lord Grey, "The people press to see us, but not one says, God speed us." His activity and courage, for which he had been so famous, seem from this time to have deserted him; for, though he advanced to St. Edmund's-Bury in Suffolk, yet, finding his troops diminish, the people little affected to him, and no supplies coming from

from London, though he had written to the lords in the most pressing terms, he retired back to Cambridge. The council in the mean time thought of nothing but getting out of the Tower; which effecting, they had queen Mary proclaimed. The duke of Northumberland, having immediate advice of this, caused her to be proclaimed at Cambridge, throwing up his cap, and crying, "God save queen Mary." All this affected loyalty stood him in no stead: for he was soon after arrested, arraigned, tried, and condemned. August the 21st was the day fixed for his execution, when a vast concourse of people assembled upon Tower-Hill, all the usual preparations being made, and the executioner ready; but, after waiting some hours, the people were ordered to depart. This delay was to afford time for his making an open shew of the change of his religion; since that very day, in the presence of the mayor and aldermen of London, as well as some of the privy-council, he heard mass in the Tower. The next day he was executed, after making a very long speech to the people: of which there remains nothing, but what relates to his religion; which he not only professed to be then that of the church of Rome, but to have been always so. Fox affirms, that he had a promise of pardon, even if his head was upon the block, if he would recant and hear mass: and some have believed, that he entertained such a hope to the last. Be that as it will, it is allowed that he behaved with a proper courage and composure.

Such was the end of this potent nobleman, who, with the title of a duke, exercised for some time a power little inferior to that of a king, of whom it may be said, that though he had many great and good qualities, yet they were much overbalanced by his vices. He had a numerous issue, eight sons and five daughters; of whom some went before him to the grave, others survived, and lived to see a great change in their fortunes. John, earl of Warwick, was condemned with his father, but reprieved and released out of the Tower; and, going to his brother's house at Penshurst in Kent, died there in two days time. Ambrose and Robert were both very remarkable men, of whom we shall give some account. Guildford, who married lady Jane Grey in May 1553, lost his life, as well as his unfortunate lady, upon the scaffold, the 12th of Feb. following. The other sons and daughters, such as lived to be men and women, were nobly married.

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DUDLEY (AMBROSE), son of John duke of Northumberland, afterwards baron L'Isle, and earl of Warwick, was born about 1530, and carefully educated in his father's family. He attended his father into Norfolk against the rebels in 1549, and, for his distinguished courage, obtained, as is probable, the honour of knighthood. He was always very high in king Edward's favour: afterwards, being concerned in the cause of lady Jane, he



he was attainted, received sentence of death, and remained a prisoner till Oct. the 18th, 1554; when he was discharged, and pardoned for life. In 1557, in company with both his brothers, Robert and Henry, he engaged in an expedition to the Low Countries, and joined the Spanish army, that lay then before St. Quintin's. He had his share in the famous victory over the French, who came to the relief of that place; but had the misfortune to lose there his youngest brother Henry, who was a person of great hopes, and had been a singular favourite with king Edward. This matter was so represented to queen Mary, that, in consideration of their faithful services, she restored the whole family in blood; and accordingly an act passed this year for that purpose. On the accession of queen Elizabeth, he became immediately one of the most distinguished persons at her court; and was called, as in the days of her brother, lord Ambrose Dudley. He was afterwards created first baron L'Isle, and then earl of Warwick. He was advanced to several high places, and distinguished by numerous honours; and we find him in all the great and public services during this active and busy reign; but, what is greatly to his credit, never in any of the intrigues with which it was blemished: for he was a man of great sweetness of temper, and of an unexceptionable character, so that he was beloved by all parties, and hated by none. In the last years of his life, he endured great pain and misery, from a wound received in his leg, when he defended New-Haven against the French in 1562; and this bringing him very low, he at last submitted to an amputation, of which he died in Feb. 1589. He was thrice married, but had no issue. He was generally called, "The good earl of Warwick."

Some historians have affected much amazement at the great honours bestowed by queen Elizabeth upon this noble person and his brother Robert: but it is easy to conceive, that she always intended to raise them from the very beginning of her reign. In her youth, she had conversed very intimately with them, saw them high in her brother Edward's favour, and probably had made use of their interest in those times of their prosperity. They had been also, making allowance for their distance in rank, companions in adversity under queen Mary; nor is it at all improbable that they might do the princess Elizabeth some considerable services during the latter part of that reign, when both the brothers had recovered some degree of favour.

END OF VOL. IV.





















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